

GOOD THOUGHTS

IN
BAD TIMES.

Together with
GOOD THOUGHTS
IN
WORSE TIMES.

Consisting of { *Personal Meditations.*
Scripture Observations.
Historical Applications.
Mixt Contemplations.
Meditations on the Times.
Meditations on all kind of Prayers.
Occasional Meditations.

By Thomas Fuller, B. D.

PSALM 44.

Commune with your own heart, and in your Chamber, and be still.

L O N D O N,
Printed by J. R. for John Williams.
1669.

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THE HISTORY OF THE

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THIRTIETH

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THE



To the
RIGHT HONOURABLE
the Lady Dalkeith, Lady Go-
verness to Her Highness
the Princess
HENRETTA.

Madam,

IT is unsafe in these dangerous dayes,
for any to go abroad without a
Convoy, or at the least a Passe:
my Book hath both, in being de-
dicated to your Honour. The Apostle
saith, (a) who planteth a vineyard
and eateth not of the Fruit thereof?
I am one of your Honours Planting,
and could heartily wish, that the fruit
I bring forth, were worthy to be tasted
by your Indicuous Palate. Howsoever,
accept these Grapes, if not for their
Goodness, for their Novelty: Though
not sweetest relish, they are soonest
ripe, being the first fruits of Exact
Presse presented unto you. And if ever
my Ingratitude should forget my Obli-
gations to your honour, these Black
Lines

a 1 Co
3. 7.

Lines will turn Red, and blush his unworthiness, that wrote them. In this Pamphlet your Ladiship shall praise, whatsoever you are pleased but to Pardon. But I am tedious, for your Honour can spare no more minutes from looking on a better Book, Her infant Highness, committed to your charge. Was ever more hope of worth in a less Volume? But O! How excellently, will the same in due time, be set forth, seeing the Paper is so pure, and your Ladiship the overseer to correct the Press? The Continuance and increase of whose happiness here, and hereafter is desired in his daily Devotions, who resteth,

Your Honours in all

Christian Service,

THO. FULLER.

Perfo.



Personal

MEDITATIONS.

I.

LORD,

How near was I to danger;
yet escaped? I was upon the
Brink of the brink of it, yet
fell not in; they are well kept, who
are kept by thee. Excellent Archer!
Thou didst hit thy Mark in missing
it, as meaning to fright, not hurt me.
Let me not now be such a Fool, as to
pay my thanks to blind Fortune for a
favour, which the eye of Providence
hath bestowed upon me. Rather let
the Narrowness of my Escape, make
my Thankfulness to thy Goodness
the larger, lest my ingratitude justly
cause, that whereas this Arrow but
hit my Hat, the next pierce my
Head.

It

II.

Lord,

When thou shalt visit me with
 a sharp disease, I fear I shall
 be impatient. For I am Cholerick by
 my Nature, and tender by my Tem-
 per, and have not been acquainted
 with Sicknes all my life time. I can-
 not expect any kind u'age from that,
 which hath been a stranger unto me.
 I fear I shall rave, and rage. O whi-
 ther will my mind sail, when dissem-
 per shall steer it: Whither will my
 Fancy run, when diseases shall ride it?
 My tongue, which of it self is a (a)
 James 3 6. fire, sure will be a **WILD-FIRE**,
 when the Furnace of my mouth is made
 seven times hotter with a burning
 Feaver. But, Lord, though I should
 talk idly to my own shame, let me
 not talk wickedly to thy dishonour.
 Teach me the art of Patience, whilest
 I am well, and give me the use of it,
 when I am sick. In that day either
 lighten my Burthen, or strengthen my
 Back. Make me, who so often in
 my health have discovered my weak-
 ness presuming on my own strength,
 to be strong in sicknesse, when I solely
 rely on thy Assistance.

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III.

Lord,

THIS morning my unreasonable visiting of a friend, disturbed him in the midst of his Devotions: Unhappy to hinder another mans Goodness. If I my self build not, shall I snatch the Ax, and Hammer from him that doth? Yet I could willingly have wished. That rather than he should then have cut off the Cable of his Prayers, I had twisted my Cord to it, and had joyned with him in his Devotions. However, to make him the best amends I may, I now request of thee for him, whatsoever he would have requested for himself. Thus he shall be no loser, if thou be pleased to hear my Prayer for him, and to hearken to our Saviours intercession for us both.

IV.

Lord,

Since these wofull Wars began, Sone, formerly my intimate Acquaintance, is now turned a Stranger, y^e, an Enemy. Teach me how to behave my self towards him. Must the new Foe, quite juttle out the old Friend? May I not with him conti-

Ans.

ENC.

PERSONAL

me some Commerce of Kindness? Though the Amity be broken on his side, may not I preserve my counterpart intire? Yet how can I be Kind to him, without being cruel to my self and *thy cause*? O guid my shaking hand to draw so small a line, straight, or rather because I know not how to carry my self towards him in this Controversie, even be pleased to take away the *Subject of the Question*, and speedily to reconcile these unnatural differences.

V.

Lord,

MY voice by Nature is harsh, and untunable, and it is vain to lavish any Art to better it. Can my singing of Psalms be pleasing to thy Ears, which is unpleasant to thy own, yet though I cannot Chaunt with the Nightingal, or Chirp with the Black-Bird. I had rather chatter with the (a) Swallow, yea, rather Croak with the Raven, than be altogether silent. Hadst thou given me a better voice, I would have praised thee with a better voice. Now what my Musick wants in sweetness, let it have in sense, singing praises with (b) understanding.

a Isa.

33. 11.

b Psal.

57. 7.

MEDITATIONS.

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ing. Yea, Lord, Create in me, a New Heart, (therein to make (c) Melody) *cEph. 5. 19.* and I will be contented with my Old voice, untill, in thy due Time, being admitted into the Quire of Heaven, I have another, more Harmonious, bestowed upon me.

VI.

Lord,

Within a little Time, I have heard the same Precept in sundry Places, and by several Preachers, pressed upon me. The Doctrine seemeth to haunt my Soul, whithersoever I turn it meets me. Surely this is from thy Providence, and should be for my profit. Is it because I am an ill Proficient in this point, that I must not turn over a new leaf, but am still kept to my old Lesson: (a) Peter was grieved, because our Saviour said unto him the third time, *Lovest thou me?* But I will not be offended at thy often inculcating the same Precept. But rather conclude, That I am much concerned therein, and that it is thy pleasure, that the Nail should be soundly fastened in me, which thou hast knockt in with so many Hammers.

a John 21. 13.

VII.

VII.

Lord,

BEfore I commit a sin it seems to me so shallow that I may wade thorow it dry shod, from any Guiltiness: But when I have committed it, it often seems so deep, that I cannot escape without drowning. Thus I am alwayes in the Extremities: Either my sins are so small, that they need not my Repentance; or so great that they cannot obtain my Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to measure the dimension of my offences. But O! as thou revealest to me, more of my Misery, reveal also more of thy Mercy: Lest if my wounds, in my Apprehension, gape wider than thy Tent, my Soul run out at them. If my Badness seem bigger than thy goodness, but one hairs breadth, but one moment, that's room and time enough for me to run to eternal despair.

VIII.

Lord,

I do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my amendment from my Birth-day, or from

from the first day of the year, or from
some Eminent Festival, that so my
Repentance might bear some Re-
markable date. But when those dayes
were come, I have adjourned my
Amendment to some other time.
Thus whilst I could not agree with
my self, when to start, I have almost
lost the running of the Race. I am
resolved thus to befooled my self no
longer. There is no day to To day, the
instant time is alwayes the fittest time.
In (a) *Nebuchadnezzers* Images, the lower the Members, the closer the
Mettal, the further off the time the
more unfit. To day is the Golden Op-
portunity, to morrow will be the Sil-
ver Season, next day, but the Brazen
one, and so long till at last I shall
come to the *Tyes of Clay*; and be turn-
ed to dust. Grant therefore that (b) *To day I may hear thy voice.* And if this
day be obscure in the Calender, and
remarkable in it self for nothing else,
give me to make it memorable in my
soule thereupon, by thy Assistance, be-
ginning the Reformation of my life.

a Dan.
2.33.

b Psal.
95.7.

IX.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity, It was hard to say, whether his former Wickedness, or present Want were the greater; If I could have made the distinction, I could willingly have fed his Person, and starved his Prophane-ness. This being impossible, I adventured to relieve him. For I know, that amongst many objects, all of them being in extream Miseries, Charity, though shooting at Randsome, cannot miss a right Mark. Since, Lord, the Party, being recovered, is become worse than ever before. (Thus they are alwaies impaired with afflictions; who thereby are not improved) Lord, count me not necessary to his Badness, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord, be pleased to clear my credit amongst men, that they may understand my hand, according to the simplicity of my heart. I gave to him only in hope; to keep the stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my alms shall return into my own bosom.

X.

MEDITATIONS.

X.

Lord,

THy Servants are now praying in the Church and I am here staying at home, detained by necessary Occasions, such as are not of my seeking, but of thy sending, my Care could not prevent them, my Power could not remove them. Wherefore though I cannot go to Church, there to sit down at Table with the rest of thy Guests, be pleased, Lord, to send me a dish of their Meat hither, and feed my soul with holy thoughts (a) *Eldad and Medad*, though staying still in the Camp, (no doubt on just cause) yet prophesied as well as the other Elders. Though they went not out to the Spirit, the Spirit come home to them. Thus never any dutiful Child lost his Legacy, for being absent, at the making of his Fathers will, if at the same time he were employed about his Fathers business. I fear too many at Church, have their bodies there, and minds at home. Behold, in exchange, my body here and heart there. Though I cannot pray with them, I pray for them. Yea this Comforts me, I am with thy Congregation; because I would be with it.

a Num.
11. 26.

Lord,

I Trust thou hast pardoned the bad Examples I have set before Others, be pleased also to pardon me the sins, which they have committed, by my bad Examples: (It is the best manners in thy Court, to heap requests upon requests.) If thou hast forgiven my sins, the Children of my Corrupt Nature, forgive me my Grandchildren also. Let not the Transcripts remain, since thou hast blotted out the Original. And for the time to come, blest me with barrenness in bad Actions, and my bad Actions with Barrenness in procreation that they may never beget others, according to their likeness.

XII.

Lord,

What faults I correct in my Son, I commit my self: I beat him for dabling in the dirt, whilst my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my self contented with that state thy Providence hath earved unto me: I beat him for crying when he is to go to sleep, and yet

yet, I fear, I my self shall cry, when thou callest me to sleep with my Fathers. Alas, I am more Childish than my Child, and what I inflict on him, I justly deserve to receive from thee: Onely here is the difference: I pray and desire that my Correction on my Child may do him good; It is in thy power, Lord, to effect, that thy Correction on me, shall do me good.

XIII.

Lord,

I Perceive my soul deeply guilty of Envy. By my good will, I would have none Prophecie, but mine own (a) *Moses*. I had rather thy work were undone, than done better by another, than by my self: Had rather thy Enemies were all alive, than that I should kill but my thousand, and others their ten thousands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Substance she would supply in swelling. Dispossess me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me Labour to exceed them in pains, who excell me in parts, and knowing that my sword in cutting down

a Num.
11. 28.

a Ruth
2, 16.

Down sin, hath a duller edge, let me strike with the greater force; Yea, make other mens Gifts to be mine, by making me thankful to thee for them. It was some comfort to *Naomi*, that wanting a son her self, she brought up (b) *Ruth's* child in her bosom. If my soul be too old to be a Mother of Goodness, Lord, make it but a Dry-Nurse. Let me feed, and foster, and nourish, and cherish the Graces in others; honouring their Persons, praising their Parts, and glorifying thy name, who hath given such gifts unto them.

XIV.

Lord,

When young, I have almost quarrelled with that Petition in our Liturgie, *Give Peace in our time, O Lord*; Needless to wish for light at Noon-day, for then Peace was so plentiful, no fear of Famine, but suspicion of a surfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preserve it; *Give peace*, that is, Give us hearts worthy of it, and thankful for it; *In our Time*, that is, All our Time: for there

there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom than her Son. The Church knew better than I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the Daughters of the (a) Horeb, I have need a Prov. 30. 35. to cry, *Give, give peace in our time,* O Lord.

XV.

Lord,

UNru'y Souldiers command poor People to open them their doors, otherwise threatning to break in. But if those in the house knew their own strength, it were easie to keep them out; seeing the doors are threatning-proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey and betray themselves to their violence. Thus *Satan* serves me, or rather thus I serve myself, when I cannot be forced, I am fool'd out of my integrity. He cannot constrain if I do not consent. If I do but keep Possession all the *Posse of Hell*, cannot violently eject me: But I cowardly surrender to his Summons,

Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord;

WHEN I am to Travel, I never use to provide my self, till the very Time Partly out of Laziness, loath to be troubled till needs I must; partly out of Pride, as presuming all necessaries for my journey will wait upon me at the instant. (Some say this is Schollars fashion, and it seems by following it, I hope, to approve my self to be one) However, it often comes to pass, that my journey is finally stopt, through the narrowness of the time to provide for it. Grant, Lord, that my confessed Improvidence in Temporal, may make me suspect my providence in Spiritual matters.

^aEccles. 12. 5. (a Solomon saith, *Man goeth to his long Home.* Short preparation will not fit so long a journey. O let me not put it off to the last, to have my (b) Oyl to buy, when I am to burn it. But let me ^bMatth. 25. 10. so dispose of my self, that when I am to die, I may have nothing to do but to die,

XVII.

XVII.

Lord,

WHEN in any writing, I have occasion to insert these passages *God willing, God lending me life, &c.* I observe, Lord, that I can scarce hold my hand from incircling these words in a Parenthesis, as if they were not Essential to the Sentence, but may as well be left out, as put in. Whereas indeed they are not only of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing, wherefore hereafter I will write those words fully and fairly without any inclosure about them. Let Criticks censure it for bad Grammar, I am sure it is good Divinity.

XVIII.

Lord,

MANY temporal matters, which I have desired thou hast denied me; It vext me for the present, that I wanted my will; Since considering in cool blood, I plainly perceive had that, which I desired, been done, I had been undone? Yea, what thou gavest me instead of those things which I wished, though less tooth-
some

some to me, were more wholesome for me. Forgive, I pray, my former anger, and now except my humble thanks. Lord, grant me one suit, which is this; Deny me all suits, which are bad for me: when I petition for what is unfitting. O let the King of *Heaven* make use of his *Negative voice*. Rather let me fast then have (a) *Quails* given with intent, that I should be choaked in eating them.

Num.

11.33.

XIX.

Lord,

THis day I disputed with my self, whether or no I had said my prayers this Morning; and I could not call to mind any remarkable passage, whence I could certainly conclude, that I had offered my Prayers unto thee. Frozen affections, which left no spark of Remembrance behind them! Yet at last I hardly recovered one token, whence I was assured, that I had said my Prayers, It seems I had said them, and *only said them*, rather by heart than with my heart. Can I hope that thou wouldest remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I not cause

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cause to fear that thou remembreſt my Prayers too well, to puniſh the Coldneſs and Badneſs of them? Alas! are not Devotions thus done, in effect left undone? Well (a) *Jacob* adviſed his Sons, at their ſecond going into *Egypt*, Take double money in your hand; peradventure it was an overſight. So, Lord, I come with my ſecond morning Sacrifice: Be pleaſed to accept it, which I deſire, and endeavour to preſent, with a little better Devotion, than I did the former,

a Gen.
43. 1.

XX.

Lord,

THe motions of thy holy Spirit, were formerly frequent in my heart; But, alas, of late they have been great ſtrangers. It ſeems they did not like their laſt entertainment, they are ſo loath to come again, I fear they were (a) *grieved*, that either I heard them not attentively, or believed them not faithfully, or pra-
tiſed them not conſcionably. If they be pleaſed to come again, this is all I dare promiſe, that they do deſerve, and I do deſire they ſhould be well uſed. Let thy holy Spirit be pleaſed, not onely to ſtand before the door
and

a Eph.
4. 3.

- b Rev.** and (b) knock, but also to come in. If
3 20. I do not open the door, it were too unreasonable to request such a Miracle to come in, when the doors were
c John shut, as thou didst to the (c) Apostles.
20. 19. Yet let me humbly beg of thee, that thou wouldest make the Iron gate of
d Mat. my Heart open of its own (d) accord.
18. 10. Then let thy Spirit be pleased to sup in my Heart. I have given it an Invocation, and I hope I shall give it room. But O, thou that sendest the Guest, send the Meat also, and if I be so unmannerly, as not to make the Holy Spirit *Welcome*, O! let thy effectual Grace, make me to make it *Welcome*.

XXI.

Lord,

I Confess, this Morning, I remembered my Break-fast, but forgot my Prayers. And, as I have returned no praise, so thou mightest justly have offered me no Protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt Heart prompts me to put off my Prayers till night.

But

But I know it too well, or rather too ill to trust it. I fear, if till night I defer them, at night I shall forget them. Be pleased therefore now to accept them. Lord, let not a few hours the later, make a breach: Especially, seeing (being spoken not to excuse my Negligence, but to implore thy Pardon,) a thousand years in thy sight are but as yesterday. I promise hereafter by thy assistance to bring forth fruit in due season. See how I am ashamed the Sun should shine on me, who now newly start in the Race of my Devotions, when he, like a Giant, hath run more than half his course in the Heavens.

XVII.

Lord,

THis day casually I am fallen into a bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandering in any base by-path, but walking in the high way of my Vocation: Wherefore, Lord, thou that calledst me thither, keep me here. Stop their mouths that
B they

they speak no blasphemy, or stop my ears that I hear none; or open my mouth soberly to reprove what I hear. Give me to guard my self, but, Lord, guard my guarding of my self, Let not the smock of their badness put out mine eyes, but the shining of my innocency lighten theirs. Let me give Physick to them and not take infection from them. Yea, make me the better for their badness. Then shall their bad company be to me, like the dirt of Oysters, whose mud hath life in it, and doth rather scour, than defile.

XXIII.

Lord,

O Ften have I thought with my self, I will sin but this *one sin* more, and then I will repent of it, and of all the rest of my sins together. *So foolish was I and ignorant.* As if I should be more able to pay my Debts, when I owe more: Or as if I should say, I will wound my Friend once again, and then I will lovingly shake hands with him: but what if my Friend will not shake hands with me? Besides, can one commit one sin more, and but one sin more? *Unclean Creatures went by couples*
into

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into the (4) Ark. Grant Lord, at this instant I may break off my badness, otherwise thou maist justly make the last minute, wherein I do sin on earth to be the last minute, wherein I shall sin on earth, and the first wherein thou mightest make me suffer in another place.

XXIV.

Lord,

THE Preacher this day came home to my heart. A left-handed Gibeonite with his (2) Sling, hit not the Mark more sure, than he my Darling sins. I could finde no fault with his Sermon, save onely that it had too much truth. But this I quarrelled at, that he went far from his Text, to come close to me, and so was faulty himself in telling me of my faults. Thus they will creep out at small crannies, who have a mind to escape; and yet I cannot deny, but that that, which he spake, (though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in generall, the Text at large of every Preacher? Yea, rather I should have concluded, that,

aludg
10.16.

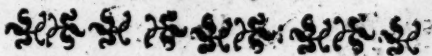
If he went from his Text, thy goodness sent him to meet me : For without thy guidance it had been impossible for him so truly to have traced the intricate turnings of my deceitfull heart.

XXV.

Lord,

BE pleased to shake my clay cottage before thou throwest it down. May it totter a while; before it doth tumble. Let me be summoned before I am surprised. Deliver me from *Sudden Death*. Not from sudden Death in respect of it self; for I care not how short my passage be, so it be safe. Never any weary Traveller complained, that he came too soon to his Journeys end. But let it not be sudden in respect of me. Make me alwayes ready to receive Death. Thus no Guest comes unawares to him, who keeps a constant Table,

SCRI.



SCRIPTURE OBSERVATIONS:

I.

LORD,

IN the Parable of the four sorts of Ground whereon the Seed was sown, the (a) last alone proved fruitful. *a Matt. 13. 8.* There the bad were more than the good : But amongst the Servants, two improved their (b) talents, or pounds, and (c) One only buried them. There the good were more than the bad. Again amongst the ten Virgins, five were Wise, and five (d) Foolish : There the good and the bad were equal. I see, that concerning the number of the saints, in comparison to the reprobates no certainty can be collected from these Parables. Good Reason, for it is not their principal purpose to meddle with that point. Grant that I may never rack a Scripture *Similie*, beyond the true intent thereof; lest instead of sucking milk, I squeez bloud out of it.

Lord,

a Psal.
2.8.

THou didst intend from all Eternity to make Christ the Heir of all. No danger of dis-inheriting him, thy only Son, and so well deserving. Yet thou sayest to him, *(a) Ask of me, and I will give thee the Heavens for shine inheritance, &c.* This homage he must do, for thy boon, to beg it. I see thy goodness delights to have thy favours sued for, expecting we should crave what thou intendest we should have; That so, though we cannot give a full price, we may take some pains for thy favours, and obtain them, though not for the merit, by the means of our Petitions.

III.

Lord,

I Find that *Ezekiel* in his Prophecies, is stiled Ninety times, and more, by this Appellation, *Son of man*, and surely, not once oftner than there was need for. For he had more Visions than any one (not to say than all) of the Prophets of his time. It was necessary therefore, that his Mortal Extraction should often be sounded in his Ears, *Son of man*, lest

lest his frequent conversing with Visions might make him mistake himself to be some Angel. Amongst other Revelations, it was therefore needfull, to reveal him to himself, *Son of man*, lest seeing many Visions might have made him blind with Spiritual Pride. Lord, as thou increasest thy Graces in me, and favours on me, so with them daily increase in my Soul, the Monitours, and Remembrancers of my Mortality. So shall my Soul be kept in a good Temper, and humble deportment towards thee.

IV.

Lord,

I Read, how *Jacob* (then only accompanied with his staff) vowed at *Bethel*, That if thou gavest him but Bread and Raiment, he would make that place thy house. After his return, the Condition on thy side was over-performed, but the Obligation on his part wholly neglected: For when thou hadst made his staff to swell, and to break into two Bands, he, after his return, turned (a) Purchaser, a Gen. brought a field in *Shalem*, intending 33.19. there to set up his rest. But thou art pleased

pleased to be his Remembrancer in a new Vision, and to spur him afresh, who tired in his promise. * *Arise, go to Bethel and make there an Altar, &c.* Lord, if rich *Jacob* forgot, what poor *Jacob* did promise, no wonder, if I be bountifull to offer thee in my affliction, what I am niggardly to perform in my prosperity. But O! take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the Remembrance of my promises, that so I may re-enforce my old Vows, with new Resolutions.

V.

Lord,

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *John* (being his * spokes man to the Maid that kept the Door) procured his Admission in, *John* meant to let him out of the Cold and not to let him in to a Temptation, but his courtesie in intention proved a mischief in event, and the occasion of his denying his Master. O let never my kindnesse concur in the remotest degree, to the damage of my Friend:
May

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May the Chain, which I sent him for an Ornament, never prove his Fetters. But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.

VI.

Lord,

THE Apostle saith to the (a) Corin-
thians, God will not suffer you to be
tempted above what you are able. But
 how comes he to contradict himself,
 by his own confession in his next E-
 pistle? & here, speaking of his own sick-
 ness, he saith, (b) *We were pressed out of*
measure above strength. Perchance this
 will be expounded by propounding
 another Riddle of the same Apostles,
 who praising Abraham, saith, *that*
against hope he believed in hope. That
 is, against Carnal hope he believed in
 Spiritual hope. So the same wedge
 will serve to cleave the former diffi-
 culty *PAUL* was pressed above his hu-
 mane, not above his heavenly strength
 Grant, Lord, that I may not mangle,
 and dismember thy Word, but study
 intirely comparing one place with
 another: for Diamonds only can cut
 Diamonds, and no such Comments
 on the Scripture, as Scripture.

a 1 Cor.
10. 13.b 2 Cor.
1. 8.

B 3

VII.

VII.

Lord,

a 2^{do},
2. 11.

I Observe that the Vulgar Translation reads the **APOSTLES** Precept thus, (a) *Give diligence to make your Calling and Election sure by Good Works.* But in our English Testament these words by *Good Works* are left out. It grieved me at the first to see our Translation defective; but it offended me afterwards, to see the other redundant. For those words are not in the *Greek*, which is the Original. And it is an ill Work, to put *Good Works* in, to the corruption of the Scripture: Grant, Lord, that though we leave *Good Works* out in the Text, we may take them in, in our Comment. In that Exposition which our practice is to make of this Precept in our lives and conversations.

VIII.

Lord,

a Mat.
1. 7, 8.

I Find the Genealogy of my (a) Saviour strangely Chequered with four remarkable Changes in four immediate Generations.

1. *Rehobam* begat *Abiam*; that is,

1. a bad Father, begat a bad Son.

2. *Abiam* begat *Aja*; that is, a bad Father, a good Son.

3. *Asa* begat *Iehosaphat*; that is, a good Father, a good Son.

4. *Iehosaphat* begat *Joram*; that is, a good Father, a bad Son.

I see, Lord, from hence, that my Fathers Piety cannot be entrail'd, that is bad news for me. But I see also, that actual Impiety is not always hereditary, that is good news for my Son.

IX.

Lord,

When in my daily Service I read *David's* Psalms, Give me to alter the Accent of my Soul, according to their several Subjects: In such Psalms, wherein he confesseth his Sins, or requesteth thy Pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my Soul to as high a pitch as may be. But when I come to such Psalms, wherein he curseth his Enemies, O there let me bring my Soul down to a lower note. For those words were made only to fit *David's* mouth. I have the like breath, but not the same spirit to pronounce them.

them. Nor let me flatter my self; that it is lawful for me, with *David*, to curse thine Enemies, lest my deceitfull heart intitle all mine Enemies to be thine, and so what was Religion in *David*, prove malice in me, whilst I act Revenge under the Pretence of Piety.

X.

Lord,

a Rev.
II 7. **I** Read of the two Witnessess, (a) *And when they shall have finished their Testimony, the beast that ascendeth, out of the bottomless Pit shall make War against them, and shall overcome them, and kill them.* They could not be killed whilst they were doing, but when they had done their work; during their imployment they were invincible. No better Armour against the Darts of Death, than to be busied in thy Service. Why art thou so heavy, O my Soul? No malice of Man can antidate my end a minute, whilst my Maker hath any work for me to do: And when all my daily task is ended, why should I grudge then to go to bed?

XI.

Lord,

I Read at the Transfiguration, that
 (a) *Peter, James, and John*, were admitted to behold Christ; but *Andrew* was excluded. So again, at the reviving of the Daughter of the Ruler of the (b) Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the Agony (c) the aforesaid three were called to be witnesses thereof, and still *Andrew* left behind. Yet he was *Peters* Brother, and a good man, and an Apostle, why did not Christ take the two Brothers? Was it not pity to part them? But me thinks, I seem more offended thereat, than *Andrew* himself was, whom I find to express no discontent, being pleased to be accounted a loyal Subject, for the general though he was no favourite in these particulars. Give me to be pleased in my self, and thankful to thee for what I am, though I be not equal to others in personall perfections. For such peculiar Privileges, are courtesies from thee, when given, and no injuries to us when denied.

a *Matt.*
16. 1.b *Matt.*
5. 37.c *Mark*
11. 32.

XII.

Lord,

Saint Paul teacheth the art of heavenly thrift, how to make a new Sermon of an old. Many (a) saith *Phil. 5:18.* he *swalk*, of whom I have sold you often, and now sell you weeping, that they are enemies to the Cross of Christ. Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my Prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it is different, being steep'd in his tears, who bringeth it unto thee.

XIII.

Lord,

I Read of my Saviour, that when *a Mat. 4:12.* he was in the Wilderness, (a) then the Devil leaveth him, and behold Angels came and ministered unto him. A great change in a little time. No twilight

twilight betwixt Night and day. No Purgatory condition betwixt Hell and Heaven, but instantly, when one Devil, in Angel. Such is the case of every solitary Soul. It will make company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XIV.

Lord,

I Read how *Cushi*, and *Ahimaaz* ran a Race, who first should bring Tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his journies end; not that he had the fleetest feet, but the better brains, to choole the way of most advantage. For the Text (a) saith, *So Ahimaaz ran by the way of the plain, and over-went Cushi*. Prayers made to God by Saints, fetch a needlesse compasse about. That is but a rough and uneven way. Besides on a steep Passage therein, questionable whether it can be climed up, and Saints in Heaven made sensible of what we say.

Sam.
18. 23.

say on earth. *The way of the plain, or plain way, both shortest and surest is, Call upon me in the time of trouble. Such Prayers (though starting last) will come first to the Mark.*

XV.

Lord,

THis morning I read a Chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner did I see it formerly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over the Word which is more ratified by reading and at last wholly worn away? Or was it because I came with more appetite than before. The milk was always there in the Breast, but the Child till now was not hungry enough to find out the Tet. I see the Oyl of thy Word, will never leave increasing, whilst any bring an empty Barrel. The old Testament, will still be a new Testament, to him, who comes with a fresh desire of information.

XVI.

OBSERVATIONS.

33

XVI.

Lord,

AT the first (a) Pasſeover, God ^{aExod.}
 kept touch with the *Hebrews* ^{12.51.}
 very punctually: At the end of the
 four hundred and thirtieth year, in the
 ſelf-ſame day it came to paſſe, that all
 the *Hoſts* of the Lord went out of the
 Land of Egypt; but at the firſt *Eaſter*
 God was better than his word. Having
 promiſed that Chriſt ſhould lye but
 three dayes in the Grave, his Father-
 ly affection did run to relieve him.
 By a charitable *Synecdoche*, two pieces
 of dayes were counted for whole ones.
 God did cut the work ſhort in (b) righ- ^{b Rom.}
 teauſneſſ, Thus the meaſure of his ^{7.28.}
 mercy under the Law was full, but it
 ran over in the Goſpel.

XVII.

Lord,

THE Apoſtle diſſwaded the *He-*
brews from Covetouſneſs, with
 this Argument, becauſe God ſaid, I
 will not leave thee nor forſake thee. Yet
 I finde not that God ever gave this
 Promiſe to all the *Jews*, but he ſpoke
 it only to (a) *Joſhua*, when firſt made ^{a Joſh.}
 Commander againſt the *Canaanites*. ^{1.5.}

Which

Which (without violence to the Analogue of Faith) the Apostle applyth to all good men in general. Is it so that we are Heirs apparent to all promises made to thy Servants in Scripture? Are the Characters of Grace granted to them, good to me? Then will I say with *Jacob* (b) *I have enough*. But because I cannot intitle my self to thy promises to them, except I imitate their piety to thee; grant I may take as much care in following the one, as comfort in the other.

b Gen.
45.28.

XVIII.

Lord,

I Read, that thou didst make (a) Grass, Herbs, and Trees, the third day. As for the Sun, (b) Moon, and Stars, thou madest them on the fourth day of the Creation. Thus at first thou didst confute the folly of such, who maintain that all Vegetables in their growth, are inflaved to a necessary and unavoidable dependance on the influences of the Stars. Whereas Plants were even when Planets were not. It is false, that the Mary-gold follows the Sun, whereas the Sun follows the Mary-gold, as made

a Gen.
I.11.
b Gen.
2.16.

made the day before him. Hereafter I will admire thee more, and fear Astrologers lesse; Not affrighted with their doleful Predictions of Dearth, and Drought, collected from the Completions of the Planets. Must the Earth of necessity be sad, because some ill-natured Star is fullen? As if the Grass could not grow without asking it leave. Whereas thy Power, which made Herbs before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read, how *Paul* writing from Rome, spake to (a) *Philemon*, to prepare him a Lodging, hoping to make use thereof, yet we find not that he ever did use it, being martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion in Heaven. Let me alwayes be thus deceived to my advantage. I shall have no occasion to complain, though I never wear the new clothes fitted for me, if, before I put them on, Dea h cloth me with glorious Immortality.

XX.

Lord,

WHen our Saviour sent his Apostles abroad to preach, *a Matt* he enjoyned them in one (a) Gospel, *10. 10.* Possess nothing, neither shoes nor staff. *b Mark* But it is said in another (b) Gospel, *6. 3.* And he commanded them, that they should take nothing for their journey save a staff only. The reconciliation is easie. They might have a staff to speak them Travellers, not Souldiers; one to walk with, not to war with; a staff which was a Wand, not a weapon. But O! in how dolefull dayes do we live, wherein Ministers are not (as formerly) armed with their nakedness, but need Staves and Swords too, to defend them from violence.

XXI.

Lord,

I Discover an arrant Laziness in my Soul. For when I am to read a Chapter in the Bible; before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side; If it swels

to many verses, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly Food, I would not complain of Meat. Scourge, Lord, this laziness out of my Soul, make the reading of thy Word, not a penance but a pleasure unto me, teach me, that as amongst many heaps of Gold, all being equally pure, that is the best, which is the biggest, so I may esteem that Chapter in thy Word the best, which is the longest.

XXH.

Lord,

I finde *David* making a Syllogism, in Mood and Figure, two Propositions, he perfected.

18. *If I regard wickedness in my Tpsalm heart, the Lord will not hear me.* 60.

19. *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* should have concluded thus :

Therefore I regard not wickedness in my heart.

But for otherwise he concludes,

20. *Blessed be God that hath not turned away my Prayer, nor his mercy from me.*

Thus

Thus *David* hath deceived, but not wronged me. I looked that he should have clapt the crown on his own, and he puts it on Gods head. I will learn this excellent *Logick*: For I like *Dauids*, better than *Aristotles Syllogismes*. That whatsoever the premises be, I make Gods Glory the conclusion.

XXIII.

Lord,

a Prov.
30.9.

Wise (a) *Agur* made it his wish, Give me not poverty, lest I steal, and take the Name of my God in vain. He saith not, lest I steal and be caught in the manner, and then be stockt or whipt, or branded, or forc'd to a four fold Restitution, or put to any other shameful or painful punishment. But he saith, *Lest I steal, and take the Name of my God in vain*. That is, lest professing to serve thee, I confute a good profession, with a bad conversation. Thus thy children count sin to be the greatest smart in sin, as being more sensible of the wound they therein give to the glory of God, than of all the stripes that man may lay upon them for punishment.

XXIV.

Lord,

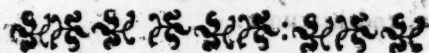
I Read, that when my Saviour dis- a Mark 9.25.
 possessed the Mans (a) Son of a
 Devil, he enjoyned the evil Spirit
 to come out of him, and enter no more into
 him. But I find, that when my Savi-
 our himself was tempted of (b) Satan, b Luke 4.13.
 The Devil departed from him for a sea-
 son. Retreating, as it seems, with mind
 to return, How came it to pass, Lord,
 that he, who expell'd him finally out of
 others, did not propel him so from him-
 self? Sure, it doth not follow, that
 because he did not, he could not do it.
 Or that he was less able to help him-
 self, because he was more charitable
 to relieve others. No. I see my Sa-
 viour was pleased to shew himself a
 God in other mens matters, and but a
 man in such cases wherein he himself
 was concerned. Being contented still
 to be tempted by Satan, that his suf-
 ferings for us, might cause our con-
 quering through him,

XXV.

Lord,

^{2 Tim.}
3. 8. **I** *Annes* and * *Iambres* the Apes of
Moses and *Aaron*, imitated them
in turning their Rods into Serpents;
only here was the difference; *Aarons*
* *Rod* devoured their Rods. That
^{Exod.}
11. 12. which was solid and Substantial, last-
ed, when that, which was slight and
but seeming, vanished away. Thus
an active Fancy in all outward expres-
sions may imitate a lively Faith. For
matter of Language, there is nothing
what Grace doth Do, But Wit can act.
Only the difference appears in the
continuance : Wit is but for fits, and
flashes, Grace holds out and is lasting:
And, good Lord, of thy goodnesse,
give it to every one that truly de-
sires it,

HISTO-



HISTORICAL APPLICATIONS.

I.



THE *English* Ambassa-
dour some years since
prevailed so far with
the *Turkish* Emperour,
as to persuade him to
hear some of our *English* Musick, from
which (as from other liberal Sci-
ences) both he and his Nation, were
naturally averse. But it happened that
the Musicians were so long in tuning
their Instruments, that the great *Turk*
distasting their tediousness, went away
in discontent, before their Musick be-
gan. I am afraid, that the Differen-
ces, and Dissentions betwixt Christian
Churches. (being so long in recon-
ciling their Discords) will breed in
Pagans, such a dis-relish of our Reli-
gion,

gion, as they will not be invited to attend thereunto.

II.

a M.
 Varro
 Solinus
 Plinius
 Malin-
 gar,
 &c.

A Sybil came to Tarquinius Superbus King of Rome, and (a) offered to sell unto him three Tomes of her Oracles: But he, counting the price too high, refused to buy them: Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same rate: he refused again, counting her little better than frantick. Thenceupon she burns the second Tome. And peremptorily asked him, whether he would give the summe demanded for the all three, for the one Tome remaining; otherwise she would burn that also, and he would dearly repent it. Tarquin, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers advise them, (b) to redeem their time. But Men conceive the rate they must give,

b Eph.
 5:16.

to be unreasonable; because it will cost them the Renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is consumed in the fire of wantonness. Again, Ministers counsel Men to redeem the remaining Volumes of their Life. They are but derided at for their pains. And Mans Estate is also cast away in the smock of vanity. But Preachers ought to press peremptorily on Old people, to redeem, now or never, the Last Volume of their Life. Here is the difference: the *Sibyl* still demanded, but the same rate for the remaining Book; But Aged Folly (because of their custome in finding) will finde it harder and dearer, to redeem this, the last Volume, than if they had been Chapmen for all the three at the first.

III.

IN *Meryonish* Shire in (a) *Wales*, there be many Mountains, whose hanging tops come so close together, that Shepherds, sitting on severall Mountains may audibly discourse one with another. And yet they must go many Miles, before their

a Girardus
Cam-
brensis.
6
Cam-
den.
The
Descri-
ption of
that
Shire.

their Bodies can meet together, by the reason of the vast hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament at London, seem very near agreed in their general and publick Professions; Both are for the Protestant Religion; Can they draw nearer? Both are for the Priviledges of Parliament; Can they come closer? Both are for the Liberty of the Subject; Can they meet ever? And yet, alas there is a great Gulf, and vast distance betwixt them which our sins have made, and God grant that our Sorrow may seasonably make it up again.

IV.

When John King of France, had communicated the Order of the Knighthood of the *Starre*, to some of his Guard, men of mean Birth and Extraction, the Nobility ever after disdained to be admitted into that Degree, and so that Order in France was extinguished. Seeing that now adays, drinking, and swearing, and wantonness are grown frequent, even with base beggarly people;

people; it is high time, for men of Honour, who consult with their credit, to desist from such sins. Not that I would have Noble men, invent new Vices, to be in fashion with themselves alone but forsake old sins, grown common with the meanest of people.

V.

Long was this Land wasted with Civil War, betwixt the two Houses of York and Lancaster, till the Red Rose became White with the Blood it had lost, and the White Rose Red, with the Blood it had shed. At last, they were united in a happy Marriage, and their joynt Titles are twisted together in our Gracious Sovereign. Thus there hath been a great difference betwixt learned men, wherein the *Dominion over the Creature is founded*. Some putting it in Nature; others placing it in Grace. But the true Servants of God have an unquestioned Right thereunto: Seeing, both Nature and Grace, the first and second *Adam*, Creation and Regeneration, are contained in them. Hence their claim

is so clear, their Title is so true, ignorance cannot doubt it, impudence dares not deny it.

VI.

a Plot.
in Julius
Caesar.

THe Roman Senators conspired against *Julius Caesar* to kill him: That very next morning *Artemidorus*, (a) *Caesar's* friend, delivers him a Paper (desiring him to peruse it) wherein the whole Plot was discovered: But *Caesar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketed the Paper, among other Petitions, as unconcerned therein, and so going to the Senate-house, was slain. The World, Flesh, and Devil, have a Design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the Conspiracy is revealed. *But who hath believed our report?* Most men are so busie about worldly delights, they are not at leisure to listen to us, or read the Letter, but thus, alas, run head-long to their own Ruin and Destruction.

VII.

APPLICATIONS.

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VII.

IT is reported of *Philip* the second, King of *Spain*, That besieging the Town of *St. Quinin*, & being to make a breach, he was forced with his Cannon to batter down a small Chappell on the Wall dedicated to *St. Laurence*. In reparation to which Saint, he afterwards built and consecrated unto him, that famous Chappell in the *Escuriall* in *Spain*, for workmanship one of the Wonders of the World. How many Churches and Chappells of the God of Saint *Laurence* hath been laid wast in *England*, by this wofull War? And which is more (& more to be lamented) how many living temples of the Holy Ghost, Christian people, have therein been causlessly and cruelly destroyed? How shall our Nation be ever able to make recompense for it? God of his goodnesse forgive us that Debt, which we of our selves are not able to satisfie.

a Sir
John
Hey-
ward in
the life
of Ed-
ward

VIII.

IN the dayes of King (a) *Edward* the sixth, the Lord Protector the sixth
C 4 march'd,

march'd with a powerful Army into Scotland, to demand their young Queen *Mary* in Marriage to our King, according to their promises. The *Scotch* refusing to do it, were beaten by the *English* in *Musleborough* fight. One demanding of a *Scottish* Lord (taken prisoner in the Battle.) Now Sir, how do you like our Kings Marriage with your Queen? I always (quoth he) did like the Marriage, but I do not like the woiing, that you should fetch a Bride with Fire and Sword. It is not enough for men to propound pious Projects to themselves, if they go about by indirect courses to compasse them. Gods own work must be done by Gods own wayes. Otherwise we can take no comfort in obtaining the end, if we cannot justify the means used thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, guessing the greatness of other Kings by his own, sent a Native hither, who understood *English*, commanding him to score upon a long Cane (given him of purpose to

to be his Register) the number of *English-men*, that thereby his Master might know the strength of this our Nation. Landing at *Plimouth*, a populous place, (and which he mistook for all *Eng'land*) he had no leisure to eat, for notching up the men he met. At *Exeter*, the difficulty of his Task was increased; coming at last to *London* (that Forest of people) he brake his Cane in pieces, perceiving the impossibility of his Employment. Some may conceive, that they can reckon up the Sins they commit in one day: Perchance they may make hard shifts to sum up their notorious ill deeds. More difficulty it is, to score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with (a) *David*, *Who can tell how oft he offendeth? Lord, cleanse me from my secret sins,*

Psalm
19. 13.

Martin de Gelin, Master of the Teutonic Order, was taken Prisoner by the Prussians, and delivered bound, to be beheaded. But

He perswaded his Executioner (who had him alone) first to take off his costly Cloathes , which otherwise would be spoiled with the sprinkling of his blood. Now the Prisoner, being partly unbound to be uncloath'd, and finding his arms somewhat loosened, strake the Executioner to the ground, killed him afterwards with his own Sword, and so regained both his Life and Liberty. (a) *Christ hath overcome the World*, and delivered it to us, to destroy it. But we are all *Achans* by Nature, and the *Babylonish* Garment is a bait for our Covetousness. Whilest therefore we seek to take Plunder of this Worlds Wardrobe, we let go the Mastery we had formerly of it. And too often, that which Christs Passion made our Captive, our Folly makes our Conquerour.

a John
36.33.

XI.

a Camb.
Brit.
in Kent. I Read, how Pope (a) *Pius* the fourth, had a great Ship richly loaden, landed at *Sandwich* in *Kent*, where it suddenly sunk, and so, with the Sands, choaked up the Harbour, that ever since that place hath been deprived

APPLICATIONS.

prived of the benefit thereof. I see that happinesse doth not alwayes attend the adventures of his Holinesse. Would he had carried away his Ship, and left us our Harbour. May his Spirituall Merchandise never come more into this Island, but rather sink in *Tiber*, than sail thus far, bringing so small good, and so great annoyance. Sure he is not so happy in opening the doors of Heaven, as he is unhappy to obstruct Havens on Earth,

XII.

Ieffery Arch-Bishop of York, and *Guaf-*
base Son to King Henry the second, *ter.*
used proudly to protest by his Faith, *Map.*
and the Royalty of the King his Father. *pau de*
To whom one said, You may sometimes, *nugis*
Sir, as well remember what was the ho- *Curial*
nesty of your Mother, Good men when *um.*
puffed up with pride, for their heaven-
ly extraction, and paternal descent,
how they are Gods Sons by Adoption,
may seasonably call to mind, the cor-
ruption which they carry about them.
(2) I have said to the Worm thou art a *Iohn*
my Mother. And this consideration wil *17.14*
temper their Souls with humility.

XIII

XIII.

I Could but sigh and smile at the simplicity of a Native *American*, sent by a *Spaniard* his Master with a Basket of Figs, and a Letter (wherein the Figs were mentioned) to carry them both to one of his Masters Friends. By the way, this Messenger eat up the Figs, but delivered the Letter, whereby his deed was discovered and he soundly punished. Being sent a second time on the like Message he first took the Letter (which he conceived had Eyes as well as a Tongue) and hid it in the ground, sitting himself on the place where he put it; and then securely fell to feed on his Figs, presuming that that paper which saw nothing, could tell nothing. Then taking it again out of the Ground, He delivered it to his Masters Friend, whereby his Fault was perceiv'd, and he worse beaten than before. Men conceive they can mannage their sins with secrecy; but they carry about them a Letter, or Book rather, written by Gods Finger, their (a) Conscience bearing witness to all their actions.

actions. But sinners being often detected and accused, hereby grow wary at last, and to prevent this speaking paper, for telling any Tales, do smother, stifle, and suppress it, when they go about the committing of any Wickedness. Yet Conscience, (though buried for a time in Silence) hath afterwards a Resurrection, and discovers all to their greater Shame, and heavier punishment.

XIV.

Iohn Courcy, Earl of Ulster in Ireland, indeavoured fifteen several Times, to sail over thither, and so often was beaten back again, with bad weather; At last he expostulated his Case with God in a (a) Vision, complaining of hard measure, That having built and repaired so many Monasteries to God and his Saints he should have so bad success. It was answered him, That this was but his just punishment, because he had formerly put out the Image of the (b) Trinity, out of the Cathedral

a An.
nal.
Hybern.
in An.
1204.
e Cam-
dens
Britan.
797.
b Law.
fully
I pre-

sume to apply a Popish Vision, to confute a Popish practise.

Church

Church of *Down*, and placed the Picture of *St. Patrick* in the room thereof. Surely, God will not hold them guiltlesse, who justle him out of his Temple, and give to Saints that adoration, due only to his divine Majesty.

XV.

THe *Lybians* kept all women in common. But when a child was born, they used to send it to that man to maintain (as Father thereof) whom the Infant most resembled in his complexion. Satan and my sinfull nature enter-common in my Soul, in the causing of wicked thoughts. The Sons by their faces speak their Sires, proud, wanton, covetous, envious, idle thoughts, I must own to come from my self. God forgive me, it is vain to deny it, those children are so like to their Father. But as for some hideous horrible thoughts, such as I start at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) so that they smell of Helles brimstone about them. These fall to Satans Lot to father them. The swarthy blacknesse of their complexion

APPLICATIONS.

77

plexion plainly shews who begat them; not being of mine Extraction, but his Injection.

XVI.

M*arcus Manlius* deserved exceedingly well of the *Roman* State having valiantly defended their Capitol. But afterward, falling into disfavour with the people, he was condemned to death. However the people would not be so unthankfull, as to suffer him to be executed in any place, from whence the Capitol might be beheld, For the prospect thereof prompted them with fresh remembrance of his former merits. At last, Liv. l. 6. c. 20. 1 they found a low place in the *Pesilina Grove*, by the *River-gate*, where no Pinacke of the Capitol could be perceived, and there he was put to death. We may admire how men can find in their hearts to sin against God. For we can find no one place in the whole World, which is not mark'd with a signal Character of his mercy unto us. It was said properly of the *Jews*, but it is not untrue of all Christians, that they are Gods Vine-yard. And *Matth.* God fenced it, and gathered out the *stones*.



HISTORICAL

Stones thereof, and planted it with the choicest Vine, and built a Tower in the midst thereof, and also digged a Wine-press therein: Which way can men look, and not have their eyes met with the Remembrance of Gods favours unto them? Look about the Vine yard, it is fenced: look without it, the stones are cast out; look within it, it is planted with the choicest Vine; look above it, a Tower is built in the midst thereof; look beneath it, a Wine-press is digged. It is impossible for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man! And as there is no place, so there is no time for us to sin, without being at that instant beholden to him, we owe to him that *We are*, even when we are rebellious against him.

XVII.

*a An-
nal. Hi-
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A Duel was to be fought by consent of both (a) Kings, betwixt an English, and a French Lord. The aforelaid John Courcy Earl of Fister, was chosen Champion for the English: A man of great stomach and strength, but lately much weakened by

APPLICATIONS.

by long imprisonment: Wherefore to prepare himself before hand, the King allowed him what plenty and variety of meat he was pleased to eat. But the *Mounseer* (who was to encounter him) hearing what great quantity of *Victuals* *Conrey* did daily devour, and thence collecting his unusual strength, out of fear, refused to fight with him. If by the Standard of their Cups and measure of their drinking, one might truly infer *Souldiers* strength by rules of proportion, most vast and valiant *Atcheivements* may justly be expected from some *Gallants* of these Times.

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I Have heard that the Brook near *Lutterworth* in *Leicestershire*, into which the ashes, of the burnt Bones of *Wickliffe*, were cast, never since doth drown the Meadow about it. *Papists* expound this to be, because God was well pleased with the Sacrifice of the Ashes of such an *Heretick*. *Protestants* ascribe it rather to proceed from the virtue of the dust of such a reverend *Martyr*. I see 'tis a case for a Friend. Such accidents
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HISTORICAL

a Eccl.
10.12.

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XIX.

a Plu-
tarch.
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A *Alexander* the (a) Great, when a Child, was checked by his Governour *Leonidas*, for being overprofuse in spending Perfumes; because on a day being to sacrifice to the gods he took both his hands full of *Frank-incense*, and cast it into the fire: but afterwards, being a man, he conquered the Country of *Iudea*, (the Fountain, whence such Spices did flow) he sent *Leonidas* a present of five hundred Talents weight of *Frank-incense*. to shew him how his former Prodigality, made him thrive the better in successe, and to advise him to be no more niggardly in Di-
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APPLICATIONS.

vine Service. Thus they that sow plentifully shall reap plentifully, I see there is no such way to have a large heart, as to have a large heart. The free giving of the branches of our present estate to God, is the readiest means to have the Root increased for the future.

XX.

THE Poets Fable, that this was one of the Labours imposed on *Hercules*, to make clean the *Augean* Stable, or Stall rather. For therein (they said) were kept three thousand Kine, and it had not been cleansed for thirty years together. But *Hercules*, by letting the River *Alpheus* into it, did that with ease, which before was conceived impossible. This Stall, is the pure Emblem of my impure Soul, which hath been defiled with millions of sins, for more than thirty years together. Oh that I might by a lively faith, and unfeigned Repentance, let the stream of that Fountain into my Soul, which is opened for *Judah* and *Jerusalem*. It is impossible by all my pains to purge out my uncleanness; which

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HISTORICAL

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XXI.

THe *Venetians* shewed the Treas-
ure of their State, being in ma-
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But the Ambassadour, peeping under
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a Rom.
1. 20.

XXIII.

AN Italian Prince, as much delighted with the Person, as grieved with the prodigality of his eldest Son, commanded his Steward to deliver him no more money, but what the young Prince should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but, (because there was no remedy) he set himself to task, and being greatly tired with telling a small Sum, he brake off in this consideration. Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult

HISTORICAE

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argues is? Men may commit sin presently, pleasantly, with much mirth, in a moment, But O that they would but seriously consider with themselves how many their offences are, and sadly fall accounting them? And if so hard truly to sum their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their Pardon?

XXIV.

*See
anthen,*

I Know the Village in Cambridge-shire, (a) where there was a Cross, full of Imagery: Some of the Images were such, as that people, not foolishly factious, but judiciously conscientious, took just exception at them: hardly, the Youths of the Town erected a May-pole, and to make it of proof against any that should endeavour to cut it down, they armed it with Iron, as high as any could reach, A violent Wind hapned to blow it down, which falling on the Cross, dashed it to pieces. It is possible, what is counted prophaneffe, may accidentally correct Superstition: But I could heartily wish that all pretenders to Reformation, would first labour to be good themselves

APPLICATIONS.

65

selves, before they go about the mending of others.

XXV.

I Read, that *Ageus*, the Father of
 (a) *Thesens* hid a Sword and a pair a Place
in The-
sens.
 of shooes, under a great stone, and
 left word with his Wife, (whom he left
 with child) that when the Son she
 should bear, was able to take up that
 stone, weild that sword, and wear those
 shooes, then she should send him to
 him : For by these signs he would own
 him for his own Son. Christ hath left
 in the Custody of the Church our Mo-
 ther, the sword of the Spirit, and the
 Shooes of a Christian conversation,
 the same which he once wore himself,
 and they must fit our feet, yea, and we
 must take up the weight of many hea-
 vy crosses before we can come at
 them ; but when we shall appear be-
 fore our heavenly Father, bringing
 these Tokens with us, then, and not
 before, he will acknowledge us to be
 no bastards, but his true born chil-
 dren.

MIXT

before they go about the many
king of things.

XIV.

I Read, dear friend, the Father of
the Church, and a pair
of his bones, under a great stone, and in the
kiss word with his wife (whom he left
with child) and when the son the
should be, we should take up the
stone which the word and wear those
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ther, the sword of the Spirit, and the
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the signs which hence were his life,
and they shall show us how we
shall take up the weight of many pes-
ty crosses before we can come at
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fore our heavenly Father, bringing
these tokens with us, then, and not
before, he will acknowledge us to be
his children, and his own dear
sons.



MIXT .
CONTEMPLATIONS.

I.

When I look on a Leaden Bullet, wherein I can read both Gods Mercy, and Mans malice Gods Mercy, whose Providence foreseeing that Men, of Lead, would make instruments of cruelty, did give that Metall a Medicinal Vertue: As it hurts, so it also heals; and a Bullet sent in by Mans hatred into a fleshy, and no vital part, will (with ordinary care and curing) out of a Natural Charity, work its own way out. But Oh! how devilish were those men, who, to frustrate and defeat his Goodness, and to countermand the healing power of Lead, first found the Champing and Impoisoning of Bullets! Fools, who account themselves honored with the shameful Title of being the *Inventors of evil*

D

(a) things,

a Rom. (a) things, endeavoring to out-infinite
 2. 30. Gods kindness with their cruelty.

II.

I Have heard some men (rather
 I causlessly captious, than judicially
 critical) cavil at Grammarians, for
 calling some Conjunctions, *Dis-*
junctive, as if this were a flat con-
 tradiction. Whereas indeed, the
 same particle may conjoyn words and
 yet dis-joyn the sence. But alas, how
 sad is the present condition of Chri-
 stians, who have a *Communion*, *dis-*
joining the Lords Supper! Ordained
 by our Saviour to conjoyn our affecti-
 ons, hath dis-joyned our judgment.
 Yea, it is to be feared, least our long
 quarrels about the *manner of his pre-*
sence, cause the matter of his absence,
 for our want of *Charity to receive*
him.

III.

I Have observed, that Children, when
 they first put on new shoes, are
 very curious to keep them clean.
 Scarce will they set their foot on the
 ground for fear to dirty the soles of
 their

their shooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day they will trample with the same shooes in the mire up to the Ancles. Alas, Childrens play is our earnest. On that day wherein we receive the Sacrament, we are often over precise, scrupling to say, or do, those things which lawfully we may. But we, who are more than curious that day, are not so much as careful the next. And too often, (what shall I say) go on in sin, up to the Ancles, yea, our sins (b) *over our heads.*

b p/24
28. 4.

IV.

I Know some men very desirous to see the Devil, becaule they conceive such an Apparition would be a Confirmation of their Faith. For then, by the Logick of Opposites, they would conelude, there is a God, because there is a Devil. Thus they will not believe there is a Heaven, except Hell it self will be deposed for a witness thereof. Surely, such mens wishes are vain, and hearts are wicked: For if they will not believe, hearing Moses, and the Prophets, and

MIXT

the Apostles, they will not believe; nor if the Devil from Hell appears unto them, such Apparitions were never ordained by God, as the means of faith. Besides, Satan will never shew himself, but to his own advantage. If as a Devil to fright them, if as an Angel of Light to flatter them, however, to hurt them. For my part, I never desire to see him. And O! (if it were possible) that I might never feel him in his Motions and Temptations! I say, let me never see him, till the day of Judgment, where he shall stand arraigned at the Bar, and Gods Majesty sit Judge at the Bench, ready to condemn him,

V.

I Observe, that Antiquaries, such as prize skill above profit, (as being rather curious, than covetous) do prefer the Brass Coyns of the *Romane* Emperors, before those in Gold and Silver. Because there is much falseness and forgery daily detected, (and more suspected) in Gold and Silver Meddals, as being commonly cast and counterfeited; whereas Brass

Coyas,

Coyns, are presumed upon, as true and ancient; because it will not quite cost for any to counterfeit them. Plain dealing, Lord, what I want in wealth, may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp, really impressed with the unfeigned Image of the King of Heaven.

VI.

Looking, on the Chappel of King Henry the Seventh in *Westminster* (God grant I may once again see it, with the Saint, who belongs to it, our Sovereign there, in a well-conditioned Peace) I say, looking on the outside of the Chappel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shadowed with mean houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a structure needed no base Buildings about it, as foils to set it off. Rather this Chappel may pass for the emblem of a great worth, living in a private way. How is he pleased with his own obscurity, whilst others of less desert

D. 1

make

greater shew? And whilest proud people stretch out their plumes in ostentation, he useth their vanity for his shelter; more pleased to have worth, than to have others take notice of it.

VII.

THe Mariners at Sea, count it the sweetest perfume, when the Water, in the Keel of their Ship, doth stink. For hence they conclude, that it is but litt'e, and long since leaked in; but it is woful with them, when the water is felt, before it is smelt, as fresh flowing in upon them in abundance. It is the best savor in a Christian Soul, when his sins are loathsom and offensive unto him. An happy token, that there hath not been of late in him any insensible supply of hainous offences, because his stale sins, are still his new and daily sorrow.

VIII.

I have sometimes considered, in what troublesome case is that Chamberlain in an Lon, who being but one,

is to give attendance to many guests. For suppose them all in one Chamber, yet if one shall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up Stairs, and another to go down Stairs. and all in the same instant, how would he be distracted to please them all? And yet such is the sad condition of my Soul, by Nature; not onely a servant, but a slave to sin. Pride calls me to the Window, Gluttony to the Table, Wantonness to the Bed, Laziness to the Chimney, Ambition commands me to go up Stairs, and Covetousness to come down. Vices I see, are as well contrary to themselves, as to Virtue. Free me, Lord, from this distracted case, fetch me from being sins servant, to be thine, whose Service is perfect freedom, for thou art but one and ever the same; and always enjoyns commands agreeable to themselves, thy glory, and my good.

IX.

I Have observed, that Towns, which I have been casually burnt, have been built again, more beautiful than before: Mud-walls afterwards made of Stone, and Roofs, formerly but thatched, after advanced to be tiled.

21 Pet. 4. 12. The (a) Apostles tells me, *That I must not think strange concerning the fiery Tryal, which is to happen unto me.* May I likewise prove improved by it. Let my renewed Soul which grows out of the ashes of the *Old Man*, be a more firm Fabrick, and strong Structure: So shall affliction be my advantage.

X.

Math.
6. 3.

Our Saviour saith, *When thou doest Alms, let not thy left hand know, what thy right hand doth.* Yet one may generally observe, that Alms-houses are commonly built by *High-way-sides*, the ready road to Ostentation. However, far be it from me, to make bad Comments on their Bouny: I rather interpret it, that they place those Houses so publick y,

there.

thereby, not to gain applause, but imitation. Yea, let those, who will plant pious works, have the liberty to chuse their own ground. Especially in this age, wherein we are likely, neither in By ways or High ways to have any works of mercy, till the whole Kingdom be speedily turned into one great Hospital, and Gods charity onely able to relieve us.

XI

How ranging and litigious were we in the time of Peace? How many Actions were created of nothing? Suits we had commenced about a mouthful of Grass, or a handful of Hay. Now he, who formerly would sue his Neighbor for *Pedibus ambulando*, can behold his whole Field lying waste, and must be content. We see our Goods taken from us, and dare say nothing, not so much as seeking any legal redress, because certain not to finde it: May we be restored in due time to our former properties, but not to our former peevishness. And when Law shall be again awaked (or rather reviyed) see

us expresse our thanks to God for so great a gift, by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly, to right our selves in matters of moment.

XII.

Almost twenty years since I heard a profane Jest, and still remember it. How many pious passages of far later date have I forgotten? It seems my soul is like a filthy Pond, wherein Fish die soon, and Frogs live long. Lord, raze this profane Jest out of my memory. Leave not a Letter thereof behind, least my Corruption (an apt Scholar) ghefts it out again; and be pleased to write some pious Meditation in the place thereof. And grant, Lord, that for the time to come (because such bad Guests are easier kept out) that I may be careful, not to admit, what I find so difficulto expel.

XIII.

I Percieve there is in the World a good Nature, falsely so called, as being

being nothing else but a facile and flexible *Disposition*, Wax for every Impression. What others are so bold to beg, they are so bashful as not to deny. Such *Officers* can never make Beams to bear Stress in Church and State. If this be good nature, let me always be a Clown : If this be good fellowship, let me always be a Churl. Give me to set a sturdy Porter before my soul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a *Friend to all*, and the worst *Enemy to himself*.

XIV.

HA, is the *interjection* of Laughter. Ah, is an *interjection* of Sorrow. The difference betwixt them very small, as consisting onely in the transposition of what is no substantial Letter, but a bare aspiration. How quickly in the age of a minute, in the very turning of the breath, is our Mirth changed into mourning.

XV.

I Have a great Friend, whom I endeavor and desire to please, but hitherto all in vain: The more I seek, the further off I am from finding his favor. Whence comes this miscarriage? Are not my applications to Man, more frequent than my addresses to my Maker? Do I not love his smiles, more then I fear Heavens frowns! I confess to my shame, that sometimes his anger hath grieved me more then my sins. Hereafter, by thy assistance, I will labor to approve my ways in Gods presence; so shall I ever have, or not need his Friendship, and either please him with more ease, or displease him with less danger.

XVI.

THis Nation is scourged with a wasting War. Our sins were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the Calamities of my Country. Had I poised myself so politickly be-

twixt both parties, that I had suffered from neither, yet could I have took no contentment in my safe escaping. For why should I, equally engaged with others in sinning, be exempted above them from the punishment? And seeing the bitter cup, which my Brethren have pledged to pass by me, I should fear it would be filled again, and returned double for me to drink it. Yea, I should suspect, that I were reserved alone, for a greater shame and sorrow. It is therefore some comfort I draw in the same yolk with my Neighbors, and with them joyntly bear the burthen, which our sins joyntly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confess my bosom sins unto God, I have been loath to speak them aloud: Fearing (though no man could, yet) that the Devil would over hear me, and make use of my words against me. It being probable, that when I have discovered the weakest part of my Soul; he would assault me there. Yet, since

since I have considered, that therein I shall tell Satan no news, which he knew not before. Surely, I have not managed my *secret sins* with such privacy, but that he from some circumstances, collected what they were. Though the fire was within, he saw some smoak without. Wherefore for the future, I am resolved, to acknowledge my darling faults though alone, yet aloud: That the Devil, who rejoiced in partly knowing of my sins, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my Confession this comforts me. Gods goodness in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the midst of my Morning Prayers, I had a good Meditation, which since I have forgotten. Thus much I remember of it, that it was pious in it self, but not proper for that time. For it took much from my devotion, and added nothing to my instruction, and my soul, not able to intend two things at once, abated
of

CONTEMPLATIONS.

of its fervency in praying. Thus snatching at two Employments. I held neither well. Sure this Meditation came not from him, who is the God of Order, he useth to fasten all his Nailles, and not to drive out one with another. If the same Meditation return again, when I have leisure, and room to receive it, I will say it is of His sending, who so mustereth, and marshalleth all good actions, that like the Souldiers in his Army, mentioned in the (a) Prophet, *They shall not thrust one another, they shall not walk every one in his own path.* 2. 8.

XIX.

WHen I go speedily in any action, Lord, give me to call my soul to an account. It is a shrewd suspicion that my *Bowl* runs down-hill, because it runs so fast. And, Lord, when I goe in an unlawfull way, start some Rubs to stop me, lest my Foot slip or stumble. And give me the grace to understand the Language of the lets thou throwest in my way. Thou hast promised (a) *I will hedge up thy way.* Lord, be pleased to make the Hedge high enough. a Hosea 2. 6.

nought, and thick enough, that if I be so mad, as to adventure to climb over it, I may not onely soundly rake my cloaths, but rend my flesh; yea, let me rather be caught, and stick in the Hedge, than breaking in through it, fall on the other side into the deep Ditch of eternal Damnation.

XX:

COMING hastily into a Chamber, I had almost thrown down a Chrystal Hour glass: Fear, least I had, made me grieve, as if I had broken it; but alas, how much precious time have I cast away, without any regret! The Hour-glass was but Chrystal; each Hour a Pearl; that but like to be broken, has lost out right; that but casually, this done wilfully. A better Hour-glass might be bought, but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an Hour glass, not to be by me, but to be in me.

Psal. 92. 12. Teach me to number my (a) days. An Hour glass to turn me, That I may apply my heart to wisdom.

XXI.

WHEN a Childe, I loved to look
on the Pictures in the *Book of*
Martyrs, I thought that these the
Martyrs at the Stake, seemed like the
three Children in the Fiery (a) Fur- a Dan.
3.7.
nace: Ever since I had known them
there, *Not one hair more of their Head*
was burnt, nor any smell of the fire findg-
ing of their cloaths. This made me
think Martyrdom was nothing, But
oh! though the *Lion be painted fiercer*
than he is, the fire is far fiercer than
it is painted. Thus it is easie for one
to endure an affliction, as he limbs it
out in his own fancy, and represents
it to himself, but in a bare speculati-
on. But when it is brought indeed,
and laid home to us, there must be a
Man, yea, there must be God to assist
the Man to undergo it.

XXII.

TRavelling on the *Plata*, (which
notwithstanding hath its *risings*
and *fallings*.) I discovered *Salisbury*
Steeple many miles off: Coming

a Dept.
14. 12.

to a declivity, I lost the sight thereof: But climbing up to the next Hill, the Steeple grew out of the Ground again. Yea, I often found it, and lost it, till at last, I came safely to it, and took my lodging near it. It fareth thus with us, whilest we are waifaring to Heaven, mounted on the (a) Pif-gate top of some good Meditation, we get a glimpse of our Celestial Canaan. But when either on the flat of an ordinary temper, or in the fall of some extraordinary Temptation, we lose the view thereof. Thus in the sight of our Soul, Heaven is discovered, covered, and recovered, till, though late, at last, though slowly, surely, we arrive at the Haven of our happiness.

XXIII.

Lord,
I Finde my self in the Latitude of a Fever, I am neither well, nor ill. Not so well, that I have any minde to be merry with my Friends, nor so ill, that my Friends have any cause to condole with me. I am a Probationer in point of my health, As I shall behave my self, so I may be either expelled out of it, or admitted

CONTEMPTATIONS.

83

mitted into it. Lord, let my distemper stop here, and go no further. Shoot not thy *Murdering Pieces* against that *Clay-Castle*, which surrendereth it self at thy first Summons. *O spare me a little, that I may recover my strength.* I beseech not to be forgiven, but to be forborne my debt to Nature. And I onely do crave time, for a while till I be better fitted, and furnished to pay it.

XXIV.

IT seemed strange to me, when I was told, that *Aqua-vite*, (which restores life to others) should it self be made of the droppings of dead Bees. And that *Strong-waters* should be extracted out of the Dregs (almost) of small Beer. Surely many other excellent ingredients must concur, and much Art must be used in the Distillation. Despair not then, O my Soul! No Extraction is impossible, where the Chymist is infinite. He, that is *All in All*, can produce any thing out of any thing. And he can make my soul, which by Nature is settled on her (a) Lees; and dead in sin, to be quickned by the In-

a Zeph.
1. 12.

Infusion of his Grace, and purified
into a pious disposition.

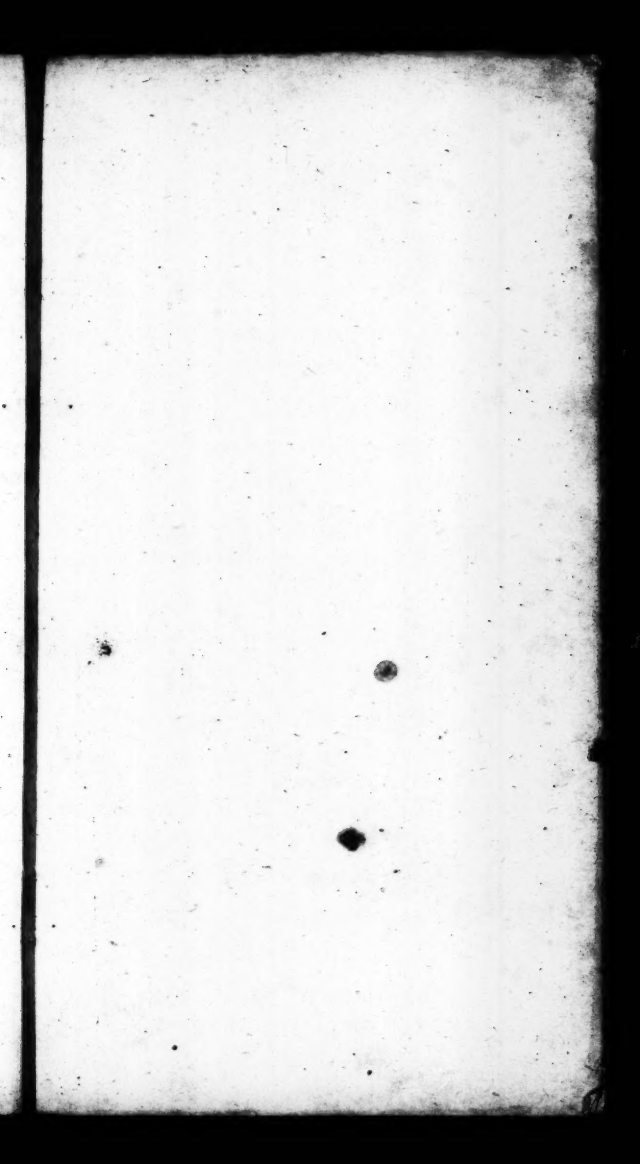
XXV.

HOW easie is Pen and Paper-piety,
for one to write religiously? I
will not say, it cost nothing; but it is
far cheaper to work ones head, than
ones heart to goodness. Some, per-
chance, may ghes me to be good, by
my writings, and so I shall deceive
my Reader. But if I do not desire to
be good, I most of all deceive my self.
I can make an hundred Meditations,
sooner than subdue the least sin in my
soul. Yea, I was once in the minde,
never to write more; for fear least my
writings, at the last day, prove Re-
cords against me. And yet, why should
I not write? that by reading my own
Book, the disproportion betwixt my
lines and my life, may make me blush
my self (if not into goodness) into
less badness than I would do other-
wise. That so my writings may con-
demn me, and make me to condemn
my self, that so God may be moved to
acquit me.

FINIS.

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A

Fullers Meditations.

GOOD
THOUGHTS
IN
WORSE TIMES.

Consisting of
{ *Personal Meditations.*
 Scripture Observations.
{ *Meditations on the Times.*
 Meditations on all kind of Prayers.
{ *Occasional Meditations.*

By Thomas Fuller, B. D.



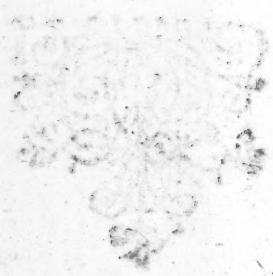
L O N D O N,
Printed by J. R. for John Williams.
1669.

GOOD

THE

WINTER

THE



THE

THE



TO THE
Christian Reader.

When I read the Description
of the Tumult in Ephesus,
Acts 9. 32. (wherein they would
have their Diana to be Jure Di-
vino, that it fell down from Ju-
piter) it appears to me the top
Methodical character of our pre-
sent confusions. Some therefore
cried one thing, and some an-
other, for the assembly was con-
fused, and the more part knew
not wherefore they were come
together. O the Distractions of
our Age! And how many thou-
sands know as little why the
Sword was drawn, as when it
will be sheathed? Indeed, (thanks
be to God) we have no more house-
burnings, but many heart-burn-
ings, and though outward bleed-
ing be stanch'd, it is to be feared

To the Reader.

that the broken vein bleeds inwards, which is more dangerous.

This being our sad condition, I perceive controversial Writings (sounding somewhat of Drums and Trumpets) do but make the wound the wider. Meditations are like the Minstrel the Prophet called for, to pacifie his mind discomposed with passion, which moved me to adventure on this Treatise, as the most innocent and inoffensive manner of writing.

I confess, a Volumn of another Subject, and a larger Size, is expected from me, But in London I have learnt the difference, betwixt down right breaking, and craving time of their Creditors, Many sufficient Merchants, though not Salvable for the present, make use of the latter, whose example I follow. And though I cannot pay the Principall, yet I desire such small
Treatises

To the Reader.

Treatises may be accepted, from
me, as Interest, or consideration,
mony, until I shall, God willing,
be enabled to discharge the whole
Debt.

If any wonder that this Treatise
comes Patron-less into the World,
let such know, that Dedications
begin now adays to grow out of
fashion. His Policy was comman-
ded by many (and proved profita-
ble unto himself) who instead of
select God-fathers made all the
Congregation Witnesses to his
Child, as I invite the World to
this my Book, requesting each one
would patronise therein such
parts & passages thereof, as please
them; so hoping, that by several
persons the whole will be protected.

I have, Christian Reader, (so
far I dare go, not inquiring into
thy Sir-name, of thy Side, or Sect)
nothing more to burthen thy Pa-
tience with. Only I will add, that

To the Reader.

*I find or Saviour in Tertullian
and ancient Latine Fathers, con-
stantly stiled a (b) Sequestratour
in the proper notion of the word,
For God and man being at odds,
the difference was sequestred or
referr'd into Christ his hand to
end and umpire it. How it fareth
with thine Estate on Earth, I
know not, but I earnestly desire,
that in Heaven both thou and I
may ever be under Sequestration
in that Mediator for Gods glory
and our good, to whose protection
thou are committed by*

Thy Brother in all
Christian Offices.

T H O. F U L L E R.

Per-



PERSONAL MEDITATIONS.

I shall have
Curiosity curbed.



Often have I thought with my self, what Disease I would be best contented to die of. None please me. The Stone, the Cholick, terrible, as expected, intollerable, when felt. The Palsie is Death before Death. The Consumption a flattering Disease, cozening men into hope of long Life at the last gasp. Some sicknesses beset, others enrage men, some are too swift, and others too slow.

If I could as easily decline Diseases, as I could dislike them, I should be immortal. But away with these thoughts. The *Mark* must not chuse.

chuse what *Arrow* shall be shot against it. What God sends I must receive. May I not be so curious to know what weapon shall wound me, as careful to provide the plaister of *Patience* against it. Only thus much in general: commonly that sickness seizeth on men, which they least suspect. He, that expects to be drown'd with a *Dropse*, may be burnt with a *Feaver*; and she, that fears to be swoln with a *Tympany*, may be shrivelled with a *Consumption*.

II.

Deceiv'd, not hurt;

HEaring a *Passing-bell*, I prayed that the sick man might have, through *Christ*, a safe *Voyage* to his long home. Afterwards I understood that the party was dead some hours before; and it seems, in some places of *London*, the Tolling of the Bell is but a *Preface* of course, to the ringing it out.

Bells better silent, than thus telling lyes. What is this, but giving a false Alarme to mens Devotions, to make them to be ready armed with their Prayers

MEDITATIONS.

Prayers for the assistance of such, who have already fought the good fight, yea, and gotten the Conquest? Not so say that mens Charity herein may be suspected of superstition in praying for the Dead.

However my heart thus poured out, was not spilt on the ground. My prayers too late to do him good, came soon enough to speak my good will. What I freely tendered, God fairly took, according to the integrity of my intention. The party, I hope, is in Abraham's, and my prayers I am sure, are returned into my own bosom.

III.

Nor full, nor fasting.

Living in a Countrey Village, where a Burial was a rarity, I never thought of Death, it was so seldom presented unto me. Coming to London, where there is plenty of funerals, (so that Coffins crowd one another, and Corps in the grave jostle for elbow room) I sight and neglect Death, because grown an object so constant and common.

*How foul is my stomach to turn
all.*

all food into bad humours? Funerals
neither few nor frequent, work effe-
ctually upon me. *London is a Libra-*
ry of Mortality. Volumes of all sorts
and sizes, rich, poor, infants, children,
youth, men, old-men, daily dy; I see
there is more required to make a good
Scholar, than only the having of many
Books: *Lord, be thou my Schoolma-*
ster, and teach me to number my dayes,
that I may apply my heart unto Wis-
dom.

IV.

Strange and True.

a Rev.
83.7.

I Read in the (a) *Revelation of a*
Beast, one of whole Heads was as
it were wounded to Death. I expect-
ed in the next verse, that the Beast
should die, as the most probable con-
sequence: considering.

1. It was not a scratch, but a wound.
2. Not a wound in a fleshy part, or
out Limbs of the Body, but in the very
Head, the Throne of Reason.
3. No light wound but in outward
Apparition, (having no other probe
but *St. Johns Eyes* to search it) it seem-
ed deadly.

But

MEDITATIONS

But mark what immediately follows, *and his deadly wound was healed.* Who would have suspected this inference from these premises. But is not this the lively Emblem of my natural corruption? Sometimes, I conceive, that by Gods Grace I have conquered and killed, subdued and slain, maim'd and mortified the *deeds of the flesh*: never more shall I be molested or buffeted with such a bosome sin: when alas! by the next return the news is, it is *revived and recovered*. Thus *Tenches*, though grievously gashed, presently plaister themselves whole by that slimy and unctious humour they have in them; and thus the inherent Balsam of Badness quickly cures my corruption not a scar to be seen. I perceive, I shall never finally kill it; till first I be dead my self.

V.

Blushing to be blushed for.

A Person of great *Quality*, was pleased to lodge a Night in my *House*. I durst not invite him to my *Family-Prayer*, and therefore for that

PERSONAL

that time omitted it : thereby making a breach in a good custom, and giving Sathan advantage to assault it. Yea, the loosening of such a Link, might have endangered the scattering of the Chain.

Bold Bashfulness, which durst offend God, whilst it did fear Man. Especially considering, that though my Guest was never so high, yet by the Laws of Hospitality, I was above him, whilst he was under my Roof. Hereafter whosoever cometh within the Doors, shall be requested to come within the Discipline of my House; if accepting my homely Diet, he will not refuse my home Devotion, and sitting at my Table, will be intreated to kneel down by it.

VI.

A Lash for Laziness.

SHAMEFUL my sloath, that have deferred my Night prayer, till I am in bed. This lying along is an improper posture for Piety. Indeed there is no contrivance of our body, but some good man in Scripture hath handled it with Prayer. The Pa-
blian

MEDITATIONS.

blican standing, *Iob* (a) sitting, *Hezekiah* lying on his bed, (b) *Elijah* with his face between his legs. But of all gestures give me *St. Pauls* (c) *For this cause I bow my knees to the Father of my Lord Iesus Christ.* Knees, when they may, then they must be bended.

a *Job.*
18.
b *1 Ki.*
28. 42.
c *Ephes.*
3. 14.

I have read a Copy of a *Grant of Liberty*, from *Queen Mary* to *Henry Ratcliff Earl of Sussex*, giving him (d) *leave to wear a Night Cap or Coif in her Majesties presence*, counted a great favour, because of his infirmity I know, in case of necessity, God would graciously accept my devotion, bound down in a sick dressing; but now whilst I am in perfect health, it is inexcusable. Christ commanded some to *take up their bed*, in token of their full recovery; My laziness may suspect, lest thus my *bed taking me up*, prove a presage of my ensuing sickness. But may God pardon my idleness this once, I will not again offend in the same kinde by his grace hereafter.

d *Wes.*
vers
fun.
Mon. p.
63, 8.

Root, Branch, and Fruit.

A Poor man of Sevil in Spain, having a faire and fruitfull Pear-tree, one of the Fathers of the Inquisition desired (such Tyrants Requests are Commands) some of the fruit thereof. The poor man, not out of gladness to gratifie, but fear to offend, as if it were a sin for him to have better fruit, than his betters (suspecting on his denial the Tree might be made his own Rod, if not his Gallows) plucked up Tree, Roots and all, and gave it unto him.

Allured with love to God, and advised by mine own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him with (a) fruits, meet for repentance. Yea, let him take all, soul and body, powers and parts, faculties and members, of both, I offer a sacrifice unto himself. Good reason, for indeed the Tree was his before it was mine, and I give him of his own.

a Matt.
3.3.

Besides, it was doubtfull, whether the poor mans material Tree, being removed

MEDITATIONS.

2

moved, would grow again. Some Plant^s transplanted (especially when old) become sullen and do not enjoy themselves, in a soil wherewith they were unacquainted, but sure I am, when I have given my self to God, the moving of my soul shall bud he mending of it, he will so dress *αἰσιν* and *καθαίρειν* so prune and purge me, that I shall bring forth ^{*Ioh. 15.*} most fruit in my Age. ^{*1.*}

VIII.

God speed the plough.

I Saw in seeds-time an Husband-man at Plough in a very raining day, asking him the reason, why he would not rather leave off, than labour in such Foul weather, his answer was returned me in their Countrey Rhythm:

*Sow Beans in the Mud,
And they'l come up like a Wood.*

This could not, but mind me of David's expression, *They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.* ^{*Psal. 126.*}

These

These last five years, have been a *wet* and woful *Seeds time* to me; and many of my afflicted *Brethren*. Little hope have we, as yet, to come again to our own *Homes*; and in a litterall sence, now to *bring our sheaves*, which we see others daily to carry away, on their shoulders. But if we shall not share in the *former*, or *latter Harvest* here on Earth, the third and last in Heaven, we hope undoubtedly to receive.

IX.

Cras Cras.

Great was the abundance and boldness of the *Frogs* in (a) *Egypt*, which went up and came into their *Bed chambers*, and *beds*, and *kneading-troughs*, and very *Ovens*. Strange that those *Fen-dwellers* should approach the fiery Region; but stranger, that *Pharaoh* should be so backward to have them removed, & being demanded of *Moses*, when he would have them sent away, answered to (b) *Morrow*. He could be content with their company one Night, *at bed and at board*, loth, be-like, to acknowledge either Gods justice

^aExod.

8.5.

^bExod.

8.18.

MEDITATIONS.

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stice in sending, or power in remanding them, but still hoping that they casually came, and might casually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my self. What are my sins? but so many *Toads*, spitting of venome, and spawning of Poison, croaking in my judgement, creeping into my will, and crawling into my affections. This I see, and suffer, and say with *Pharaoh*, to *Morrow*, to morrow I will amend. Thus as the *Hebrew Tongue*, hath no proper *Present-tense*, but two *Future-senses*, so all the performances of my reformation, are only in promises for the time to come. Grant, *Lord*, that I may seasonably drown this *Pharaoh-like* procrastination in the Sea of repentance, lest it drown me in the Pit of Perdition.

I

X.

Green when Grey.

IN September I saw a Tree bearing *Roses*, whilst others of the same kind, round about it, were barren; demanding the cause of the *Gardener*, why that Tree was an exception from the rule of the rest, this reason was rendered? because *that* alone, being *clipt close* in *May*, was then hindred to spring and sprout, and therefore took this advantage by it self, to bud in *Autumn*.

Lord, If I were curb'd and snipp'd in my ~~youthful years~~ by fear of my parents, from those vicious excrescencies, to which that age was subject, give me to have a godly jealousy over my heart, suspecting an *Autumn-Spring*, lest corrupt nature, (which, without thy restraining Grace, will have a *Vent*) break forth in my reduced years into youthful vanity.

XI.

Miserere:

There goes a *Tradition* of *Ovid*,
 that famous *Poet*, (receiving some
 countenance from his own confes-
 sion (a) that when his Father was a *De*
 about to beat him, for following the *tristi-*
 pleasant, but profitless study of *Poetry*, *bust lib.*
 he under correction promised his Fa-
 ther, never to make a *Verse*, and made 2.
 a *Verse* in his very *Promise*. Prob- *Eleg. 10*
 ably the same in sense, but certainly
 more elegant for composition, than
 this *Verse*, which common credulity
 hath taken up.

*Parce precor, Genitor, Posthac non
 versificabo.*

*Father on me pity take,
 Verses I no more will make.*

When I so solemnly promise my
 Heavenly Father to sin no more, I sin
 in my very promise, my weak prayers,
 made to procure my pardon, increase
 my guiltiness, O the dulness and
 deadness of my heart therein! I say b *Exod.*
 my prayers as the (a) Jews eat the 12. 11.
 Pass.

Passé-over in haste. And whereas in bodily Actions motion is the cause of heat; clean contrary, the more speed I make in my Prayers, the colder I am in my Devotion.

XII.

Monarchy and Mercy.

IN reading the Roman (whilest under Consuls) and Belgick History of the United Provinces, I remember not any capital offender being condemned, ever forgiven, but always after Sentence, follows Execution. It seems, that the very constitution of a multitude, is not so inclinable to save, as to destroy. Such Rulers, in Aristocracies or Popular States, cannot so properly be called Gods; because, though having the great Attributes of a Deity, Power, and Justice, they want (or will not use) the most God-like property of Gods clemency to forgive.

May I Die in that Government, under which I was Born, where a Monarch doth command. Kings, where they see cause, have graciously granted Pardons, to men appointed to death;

MEDITATIONS.

13

death, herein the lively *Image* of God, to whom, belongs mercy and (a) forgiveness. And, although I will endeavour so to behave my self, as not to need my *Sovereigns* favour in this kind, yet because none can warrant his innocence in all things, it is comfortable living in such a *Common* wealth, where pardons heretofore on occasion have been, and hereafter may be procured.

a Dan.
9 9.

XIII.

What helps not hurts.

A Vain thought arose in my heart, instantly my corruption retains it self to be the Advocate for it, pleading that the worst, that could be said against it, was this, that it was a vain thought.

And is not this the best that can be said for it? Remember O my soul, the (a) *Fig-tree* was charged, not with bearing noxious, but no *Fruit*. Yea, the barren *Fig-tree* bare the *Fruit* of Annoyance, Cut it down, why cumbereth it the ground? vain thoughts do this ill in my heart, that they do no good.

a Luke
13.7.

Besides the *Fig-tree* pester'd but one

one part of the *Garden*, good *Grapes* might grow, at the same time, in other places of the *Vine-yard*. But seeing my soul is so intent on its object, that it cannot attend two things at once, one *Tree*, for the time being; is all my *Vine-yard*. A vain thought engrosseth all the ground of my heart, till that be rooted out, no good meditation can grow with it or by it.

XIV.

Alwayes seen never minded.

IN the most healthfull times, two hundred and upwards, was the constant weekly tribute payed to Mortality in *London*. A large *Bill* but it must be discharged. Can one City spend according to this weekly rate, and not be *Bankrupt* of People? at least wise, must not my *shot* be called for, to make up the reckoning?

When only seven young men, and those chosen, (a) by *Lot*, were but yearly taken out of *Athens*, to be devoured by the Monster *Minotaur*, the whole City was in a constant fright, Children for themselves and Parents for their Children. Yea, their escaping

ing of the first was but an introduction to the next years Lottery.

Were the Dwellers and Lodgers in London weekly to cast Lots, who should make up this two hundred, how would every one be affrighted? Now none regard it. My security concludes the aforesaid number will amount of Infants and Old-folk. Few men of middle age and amongst them surely not my self. But oh! Is not this putting the evil day far from me, the ready way to bring in the nearest to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned seriously to provide, lest that deaths Prize prove my *Blank*.

XV.

Not whence, but whither

Finding a bad thought in my heart, I disputed in my self the cause thereof, whether it proceeded from the Devil or my own corruption, examining it by those Signs, Divines in this case recommended,

1. Whether it came in incoherently

B

rently

rently, or by dependance on some object presented to my senses.

2. Whether the thought was at full age at the first instant, or, infant like, grew greater by degrees.

3. Whether out or in the Road of my natural inclination.

But hath not this inquiry more of Curiosity than Religion? Hereafter derive not the Pedigree, but make the *Mittimus* of such *Malefactions*. Suppose a Confederacy betwixt Thieves without and false-Servants within, to assault and wound the Master of a Family; thus wounded would he discuss, from which of them his hurts proceeded? No surely, but speedily send for a *Chirurgion*, before he bleed to death. I will no more put it to the *Question*, whence my bad thoughts come, but whether I shall send them, lest this curious controversy insensibly betray me into a consent unto them.

XVI.

Storm, steer on.

THE *Mariners* sailing with *St. Paul*,
 bare up bravely against the Tem-
 pest, whilst either Art or Industry
 could befriend them. Finding both
 to fail, and that they could not any
 longer *bear up in to the wind*, (a) they a 186
26. 15,
 even let their Ship drive. I have
 indeavoured in these distemperate
 Times, to hold up my *spirits*, and to
 steer them steddily. An happy
 Peace here, was the Port whereat I
 desired to arrive. Now, alas, the
Storm grows too sturdy for the Pilot.
 Hereafter all the skill I will use, is no
 skill at all, but even let my Ship sail
 whither the Winds send it.

Noahs *Ark* was bound for no other
 Port, but preservation for the pre-
 sent, (that Ship being all the *Har-
 bour*) not intending to find Land,
 but to float on Water. May my Soul,
 (though not sailing to the desired Ha-
 ven) onely be kept from sinking in
 sorrow.

This comforts me, that the most
 weather beaten Vessel cannot pro-

perly be seized on for a *Wrack*, which hath any quick Cattle remaining therein. My spirits are not as yet forfeited to Despair, having one lively spark of hope in my heart, because God is even where he was before.

XVII.

Wit not missed.

Ioab chid the man, (*unknown in Scripture by his name, well known for his wisdom.*) for not killing *Absalom*, when he saw him hanged in the Tree, promising him for his pains, *ten shekels and a girdle.*

But the man, (having the Kings command to the contrary,) refused his proffer. Well he knew, that politic States-men, would have dangerous Designs fetcht out of the fire, but with other mens fingers. His *Girdle* promised, might in payment, prove an *Halter*. Yea, he added moreover, that had he kill'd *Absalom*, *Ioab himself* (a) would have set himself, against him.

22 Sam

28. 13.

Satan daily solicits me to sin (point-blank against Gods Word,) baiting me with profers best pleasing my corruption

ruption. If I consent, he, who last tempted, first (a) accuseth me. The fawning Spannel, turns a fierce Lion, and roareth out my faults in the Ears of Heaven. Grant. Lord, when *Satan* shall next serve me, as *Joab* did this namelesse *Israelite*, I may serve him, as the namelesse *Israelite* did *Joab*, flatly refusing his deceitfull Tenders.

2 *Re.*
vol.
12.10.

XVIII.

Hereafter.

David fasted and prayed for his sick Son, that his life might be prolonged. But when he was dead, this consideration comforted him. I shall (a) go to him, But he shall not return to me,

21 *Sam.*
12.23.

Peace did long lie languishing in this Land. No small contentment that to my poor power, I have prayed and preached for the preservation thereof. Seeing, since it is departed this suppons my Soul, having little hope that Peace here should return to me, I have some assurance that I shall go to Peace hereafter.

XIX.

Bad as best.

LORD, how come *wicked thoughts* to perplex me in my Prayers, when I desire and endeavour onely to attend thy *Service*? Now I perceive the cause thereof, at other times I have willingly *entertained* them, and now they *entertain* themselves against my will. I acknowledge thy Justice that what formerly I have invited, now I cannot expell. Give me hereafter alwayes to bolt out such ill *Guests*. The best way to be rid of such *bad thoughts* in my Prayers, is, not to receive them out of my Prayers.

XX.

Compendium dispendium.

POPE Boniface the ninth, at the end of each *hundred years*, appointed a *Jubilee* at Rome, wherein people, bringing themselves, and Money thither, had Pardon for their sins.

But

OBSERVATIONS.

But Centenary Tears returned but seldom. Popes were old before, and covetous when they came to their Place. Few had the happiness to fill their Coffers with Jubilee Coin. Hereupon, (a) Clement the sixth reduced it to every three and thirtieth. Paul the second, and Sixtus the fourth to every twentieth fifth year.

a Ex-
men
con. Tr-
dent. p.
746.
column 2

Yea, an Agitation is reported in the Conclave, to bring down Jubilees to fifteen, twelve, or ten years, had not some Cardinals (whose policy was above their covetousnesse) opposed it.

I serve my Prayers, as they their Jubilees. Perchance they may extend to a quarter of an hour, when pouted out *as largo*. But some days I begrutch this time, as *too much*, and omit the Preface of my Prayer, with some passages conceived less material, and run two or three Petitions into one, so contracting them to half a quarter of an hour.

Not long after, this also seems too long, I decontract and Abridge the Abridgement of my Prayers. Yea, (be it confessed to my shame and sorrow, that hereafter I may amend

it) too often I shrink my Prayers to a
minute, to a moment, to a Lord have
mercy upon me.

SCRI



SCRIPTURE OBSERVATIONS.

I.

Prayer may Preach,



*E*ther, I thank thee (said
our (a) Saviour, being. a John
12.41
ready to raise Lazarus)
that thou hast heard me.
And I know, that thou

hearest me alwayes, but because of
the People that stand by, I said it,
that they may believe that thou hast
sent me. It is lawfull for Mini-
sters in their Publick Prayers, to
insert Passages for the Edifying of
their Auditours, at the same time
petitioning God, and informing
their Hearers. For our Saviour,
glancing his Eyes at the Peoples
Instruction, did no whit hinder the
steadfastness of his looks, lifted up to
his Father.

B. s

When

When before *Sermon* I pray for my Sovereign and Master, King of Great Britain, France, and Ireland, Defender of the Faith, in all Causes, and over all Persons, &c. Some (who omit it themselves) may censure it in me for superfluous : But never more need to teach men the Kings Title, and their own Duty, that the simple may be informed, the forgetfull remembered thereof, and that the affectedly ignorant, who will not take Advice, may have all Excuse taken from them. Wherefore, in pouring forth my prayers to God, well may I therein sprinkle some by-drops, for the Instruction of the People.

II.

The Vicious Means

Zophar, the Naamathite, mentioneth a sort of men, in whose mouths wickednesse is sweet, *a Job 20. 12.* (a) They hide it under their tongues, they spare it and forsake it not, but keep it still in their mouths. This furnisheth me with a Tripartite division of men in the World,

The

OBSERVATIONS.

The first and best are those, who spit sin out, loathing it in their judgments, and leaving it in their practice,

The second sort notoriously wicked, who swallow sin down, actually, and openly commit it.

The third, indeavouring an *expedient* betwixt Heaven and Hell, neither do, nor deny their Lusts; neither spitting them out, nor swallowing them down, but *rolling them under their tongues*, epicurizing thereon, in their filthy fancies, and obscene speculations.

If God at the last day of Iudgement hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for those third sort of men. But both these latter kindes of sinners shall be confounded together. The rather because a sin thus rolled becomes so soft and supple, and the Throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonnesse quickly turns into practicall uncleanness.

SCRIPTURE

III.

Store no Sore.

a Job
8.5.

JOB had a custom to offer burnt offerings according to the number of his Sons (a) for he said *It may be that my Sons, in their feasting, have sinned, and cursed God in their hearts.* It may be, not it must be, he was not certain, but suspected it. — But now, what if his Sons had not sinned? Was Job's labour lost, and his Sacrifice of none effect? Oh no! onely their property was altered; In case his Sons were found faulty, his Sacrifices for them were propitiatory, and through Christ obtained their pardon: In case they were innocent, his Offerings were Eucharisticall, returning thanks to Gods restraining grace, for keeping his Sons from such sins, which otherwise they would have committed.

I see, in all doubtfull matters of Devotion, it is wisest to be on the surest side, better both lock, and bolt, and barr it, than leave the least Door of Danger open. Hast thou done what is disputable, whether it be well done? It is a measuring cast whether

it

OBSERVATIONS.

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it be lawfull or no? So that thy conscience may seem in a manner to stand *Neuter*, Sue a *Conditional Pardon* out of the Court of Heaven, the rather because our self-love is more prone to flatter than our *goaly jealousie* to suspect our selves without a cause, with such humility Heaven is well pleased. For suppose thy self over cautious needing no forgiveness in that particular, God will interpret the pardon thou prayest for to be the prailes presented unto him.

IV.

Line on Line.

Moses in Gods name did counsel *Ioshua*, Deuteronomie 31. 23. *Be strong, and of a good courage, for thou shalt bring the children of Israel into the Land, which I swore unto them.* God immediately did command him, *Iosh. i. 6. Be strong, and of a good courage; and again, Vers 7. Onely be thou strong and very couragious; and again, Vers. 9. Have I not commanded thee? Be strong and of a good courage, be not affraid, neither be thou dismayed. Lastly: the Reubenites, and Gadites heartily de-*

SCRIPTURE

desired him, *Verse. 28. Only be strong, and of a good courage.*

Was *Ioshua* a Dunce or a Coward? Did his Wit, or his Valour want an edge, that the same precept must so often be pressed upon him? No doubt neither, but God saw it needful that *Ioshua* should have courage of *Proof*, who was to encounter both the forward *Jew*, and the fierce *Canaanite*.

Though Metal on Metal. Colour on Colour be false Heraldry, (a) *Line on Line, Precept on Precept*, is true Divinity.

Be not therefore offended, O my Soul, if the same Doctrine be often delivered unto thee by different Preachers: If the same precept (like the (b) *Sword in Paradise*, which turned every way) doth hunt and haunt thee, tracing thee which way soever thou turnest; rather conclude, that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated into thee.

a 1sa.

28. 18.

b Gen.

3. 24.

OBSERVATIONS.

H

V.

Of the Depth!

HAd I beheld Sodom in the beauty thereof, and had the *Angel* told me, that the same should be suddenly destroyed by a merciless *Element*, I should certainly have concluded, that Sodom should have been drown'd; led thereunto by these Considerations;

1. It was situated in the *Plain of Jordan*, a flat, low, level, Countrey.

2. It was well watered (a) every where, and where always there is water enough, there may sometimes be too much. a Gen. 3.10.

3. Jordan had a quality in the first month to over-flow (b) all the banks. b Chron. 12. 15.

But no drop of moisture is spilt on Sodom, it is burnt to Ashes. How wide are our conjectures, when they ghesse at Gods Iudgements? How far are his wayes above our apprehensions? Especially when wicked men with the Sodomites wander in strange sinnes, out of the Road of common corruption, God meets them with strange punishments, out of the reach of

of common Conception, not coming within the compasse of a rational supposition.

VI.

Self, self hurter.

WHen God at the *first day* of Judgement, arraigned *Eve*, she transferred her fault on the (a) *Serpent* which beguiled her. This was one of the first fruits of our depraved Nature. But ever after regenerate men in *Scripture*, making the confession of their sins, (whereof many Presidents) cast all the fault on themselves alone; yea, *David* when he numbered the People, though it be express'd that (b) *Satan* provoked him thereunto, and though *David* probably might be sensible of his temptation yet he never accused the Devil, but derived all the guilt on himself, (c) *I it is that have sinned*; good reason, for *Satan* hath no impulsive power, he may strike fire till he be weary (if his malice can be weary) except mans corruption brings the *Tinder*, the *Match* cannot be lighted. Away then with the *Plea* of *Course*.
The

a Gen-
3.13.

b 1 Chro.
21.1.

c 1 Chro.
21.17.

OBSERVATIONS

11

The Devil owed me a shame. Owe thee he might, but pay thee he could not, unless thou wer't as willing to take his black money, as he to tender it.

VII

Gad, Behold a Troop cometh.

THe (a) *Amalekite*, who brought at *Sam* the Tidings to *David* began with 10, truth, rightly reporting the overthrow of the *Israelites*. Cheaters must get some Credit, before they can cozen, and all falshood, if not founded in some *Truth*, would not be fixed in any *Belief*,

But proceeding he told six *Lies* successively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded, *who he was*.
4. That he return'd his *Answer*.
5. That *Saul* commanded him to *kill* him.
6. That he *kill'd* him accordingly.

A wilful *Falshood* told, is a *Cripple* not able to stand by it self, without some

some to support it, it is easie to tell a *Lie*, hard to tell *but a Lie*.

Lord, If I be so unhappy to relate a *Falshood*; give me to recall it or repent of it. It is said of the *Pisimires*, that to prevent the *Growing* (and so the corrupting) of that *Corn* which they hoord up, for their *Winter* provision, they bite off both the ends thereof, wherein the generating Power of the *Grain* doth consist. When I have committed a Sin. O let me so order it, that I may destroy the *Procreation* thereof, and I, by a true sorrow, condemn it to a blessed barrenness.

VIII.

Outmeans, in Miracles

W Hen the *Angel* brought Saint *Peter* out of *Prison*, the *Iron Gate* opened of its own accord. But coming to the *House* of *Mary* the *Mother* of *Iohn*, *Mark*, he was feign to stand before the door, and knock. When *Iron* gave Obedience, how can *Wood* make Opposition?

The Answer easie. There was no man to open the *Iron Gate*, but a *Portresse*

OBSERVATIONS.

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Portress was provided of *Course* to unlock the *Door*, God would not therefore shew his *Finger*, where mens hands were appointed to do the work. Heaven will not *super-institute* a *Miracle*, where ordinary means were formerly in peaceable possession. But if they either *depart* or *resign* (ingenuously confessing their insufficiency) their miracles succeed in their vacancy.

Lord, if onely *wooden obstacles* (such as can be removed by might of man) hindered our hopes of *Peace*, the Arm of flesh might relieve us. But, alas, they are *Iron Obstructions*, as come not within humane power or policy to take away. No proud flesh shall therefore presumptuously pretend to any part of the praise, but ascribe it solely to thyself, if now thou shouldest be pleased, after seven years hard Apprentiship in Civil Wars, miraculously to burn our *Indentures*, and restore us to our former Liberty,

IX.

Military Mourning.

Some may wonder at the strange
Incoherence in the Words and
Actions, 2 Sam 1. 17.

And David lamented, with this Lamentation, over Saul, and over Jonathan his Son. Also he had them teach the children of Judah the use of the Bow.

But the Connexion is excellent. For that is the most Soldier-like Sorrow, which in midst of grief can give Order for Revenge, on such as have slain their Friends.

Our general Fast was first appointed to bemoan the Massacre of our Brethren in Ireland. But it is in vain, to have a Finger in the Eye, if we have not also a Sword in the other hand; Such tame lamenting of lost Friends, is but lost Lamentation. We must bend our Bows in the Camp, as our Knees in the Churches, and second our Posture of Piety with Martial Provisions,

X.

No stool of wickedness.

Sometimes I have disputed with my self, which of the two were most guilty: David, who said in haste all men are (a) Liars, or that wicked man, who (b) sate and speak against his Brother, and slandered his own Mothers Son. a Psalm 116. 11.
b Psalm 50. 10.

David seems the greater offender; for Mankind might have an *Affion* of Defamation against him; yea, he might justly be challenged for giving all men the Lie. But Mark, David was in haste, he spoke it in transitu, when he was passing, or rather posting by, as if you please, not David, but David's haste rashly vented the word. Whereas, the other State, a sad, solemn, serious, premeditate, deliberate, posture, his malice had a full blow with a steady hand, at the credit of his Brother. Not to say that S A T E carries with it the countenance of a ludical proceeding, as if he made a Session or Bench business thereof, as well condemning, as accusing unjustly.

Lord, pardon my cursory, and pre-
scribe

serve me from *sedentarie* sins. If in haste, or heat of passion I wrong any, give me at leisure to ask thee, and them forgiveness. But O let me not sit by it studiously to plot, or project mischief to any out of *malice propense*. To shed blood, in cool blood, is blood with a witness.

XI.

By Degrees.

22 Ki. 16. **S**EE by what stairs wicked (a) *Ahaz* did climb up to the height of prophaneſs.

b Verse 10. First, he (b) saw an idolatrous Altar at *Damascus*. Our Eyes, when gazing on sinful Objects, are out of their Calling and Gods keeping.

Secondly, *He liked it.* There is a secret Fascination in *Superstition*, and our Souls soon bewitched, with the gaudinesse of false service, from the simplicity of Gods Worship.

c Verse 11. Thirdly, *He made the like to it.* And herein (c) *Vriah* the Priest (Patron and Chaplain well met) was the Midwife, to deliver the Mother Altar of *Damascus* of a Babe, like unto it, at *Jerusalem*.

Fourthly,

OBSERVATIONS

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Fourthly, *He (d) sacrificed on it, d Verse*
 What else could be expected, but 13.
 that when he had tuned this new In-
 strument of *Idolatry* he would play
 upon it.

Fifthly, *He commanded the (c) People, c Verse*
to do the like. Not content to confine 15.
 it to his personal Impiety.

Lastly, *He removed Gods Altar*
 away, That venerable *Altar*, by
 Divine appointment peaceably pos-
 sessed of the place for two hundred
 years and upwards, must now be
 violently ejected by a usurping *Vp-*
start.

No Man can be stark naught at
 once. Let us stop the progresse of
 sin in our Soul at the first Stage, for
 the further it goes, the faster it will
 increase.

XII.

The best Bed-maker.

W HEN a good man is ill at
 ease, God promiseth to make
 all his *Bed* in his sicknesse. *Pillow,*
Bolster, Head, Feet, Sides, All his
Bed. Surely that God, who made
 him, knows so well his measure and
 tem,

temper, as to make his Bed to please him. Herein his art is excellent, not fitting the Bed to the Person, but the Person to the Bed, infusing patience into him.

a Gen.
28.12.

b Fox
Martyr
3 Vol.

c Rev.
8.22.

But O how shall God make my Bed, who have no Bed of mine own to make? Thou Fool, he can make thy not having a Bed, to be a Bed unto thee. When *Jacob* slept on the (a) Ground, who would not have had his hard Lodging, therewithall to have his heavenly *Dream*? Yea, the poor woman in *Jersey*, (b) which in the Reign of *Queen Mary*, was delivered of a *Child*, as she was to be burnt at the Stake, may be said to be brought to Bed in the fire. Why not? If Gods Justice threatened to cast (c) *Iszabel* into a Bed of fire, why might not his mercy make, the very flames a soft Bed to that his patient Martyr,

XIII.

When begun, ended.

THE Scripture giveth us a very short account of some Battails, as if they were fights without fights, and the Armies parted as soon as met

OBSERVATIONS.

41

mer, as Gen. 14. 10. 1 Sam. 31. 1.
2 Chron. 25. 22.

Some will say, the Spirit gives in only the *sum of the success*, without any particular passages in atchieving it: But there is more in it, that so little is said of the fight. For sometime the *Question of the Victory*, is not disputed at all, but the bare propounding decides it. *The Stand of Pikes* oftimes no stand, and the *Footmen* so fitly called, as making more use of their feet, than their hands. And when God sends a *qualm of fear* over the *Souldiers hearts*, it is not at all the skill and valour of their *Commanders*, can give them a *Cordial*.

Our late War hath given us some instances hereof. Yet let not men tax their Armies for cowardice, it being probable, that the badness of such as staid at home of their respective sides had such influences on those in the field, that souldiers hearts might be fear broken, by the score of their sins, who were no Souldiers.

XIV.

Too late, Too late.

• Luke
15. 14.

THe Elder Brother laid a (a) sharp and true charge against his Brother Prodigal for his Riot and Luxury. This nothing affected his Father, the Mirth, Meat, Musick, at the Feast, was notwithstanding no whit abated. Why so? because the Elder Brother was the younger in this respect, and came too late. The other *had got the speed of him*, having first accused himself, (nine Verses before) and already obtained his pardon.

Satan (to give him his due) is my Brother, and my Elder by Creation. Sure I am, he will be my grievous Accuser. I will endeavour to prevent him, first by condemning himself to God my Father. So shall I have an *Act of Indemnity*, before he can enter his *Action* against me.

XV.

XV.

Lawfull stealth.

I Finde two (Husband and Wife) both stealing, and but one of them guilty of Felony. *And Rachel(a) had a Gen. stole the Images that were her Fathers, 31. 19. and Iacob stole away, unawares to Laban the Syrian.* In the former a complication of Theft, Lying, Sacrilege, and Idolatry; In the latter no sin at all. For, what our conscience tells us is lawfull, and our discretion, dangerous, it is both conscience and discretion to do it, with all possible secrecy. It was as lawfull for *Iacob* in that case, privately to steal away as it is for that man, who findes the *Sunshine* too hot for him, to walk in the shade.

God keep us from the guilt of *Rachel's* stealth. But for *Iacob's* stealing away, one may confesse the *Fact*, but deny the fault therein. Some are said to have gotten their life for a prey if any, in that sense, have preyed on (or if you will) plundered their own *Liberty*, stealing away from the place, where they conceived themselves in
C 2 danger

danger, none can justly condemn them.

XVI.

Text improved.

Numb.
22. 30.

I Heard a Preacher take for his Text, *Am not I thine Ass, (a) upon which thou hast ridden ever since I was thine unto this day; was I ever wont to do so unto thee? I wondered what he would make thereof; fearing he would starve his Auditors for want of matter. But hence he observed,*

1. The silliest and simplest, being wronged, may justly speak in their own defence.

2. Worst men have a good Title to their own goods. Balaam a Sorcerer, yet the Assc confelleth twice he was his.

3. They, who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.

4. When the Creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and Air pestilential) man ought to reflect

reflect on his own sin, as the sole cause thereof.

How fruitfull are the seeming barren places of Scripture. Bad Plowmen, which make *Balks* of such ground. Wheresoever, the surface of Gods Word doth not laugh and sing with *Glee*, where the heart thereof within is merry with *Mimes*, affording, where not plain matter, hidden Mysteries,

XVII.

The Royal bearing.

GOD is said to have brought the the Israelites out of Egypt on (a) *Eagles wings*. Now *Eagles* when, ^{a Exod.} removing their Young ones, have ^{19. 4.} a different posture from other Fowl, proper to themselves, (for it is that there should be a *Distinction* betwixt Sovereign and Subjects) carrying their Prey in their Talons, but Young ones on their backs, so interposing their whole bodies betwixt them and harm. The old *Eagle* body is the young *Eagle* shield, and must be shot through, before her young ones can be hurt.

C;

Thus

a Col.
3. 3.

Thus God, in saving the Jews, put himself betwixt them and danger: Surely God, so loving under the Law, is no lesse gracious in the Gospel: Our Souls are better secured, not onely above his wings, but in his body; Your life is hid (a) with Christ in God. No fear then of harm, God's self must be pierced, before we can be prejudiced.

XVIII.

IIIX

None so him.

Math.
3. 13

IT is said of our Saviour, his Fan is in his hand; How well it fits him, and he it? Could Satans clutches snatch the Fan, what work would he make; He would Fan, as he doth (b) winnow, in a Tempest, yea in a Whirl-winde, and blow the best away. Had Man the Fan in his hand, especially in these distracted times, outgoes for Chaff, all opposite to the opinions of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

b Luke
30.

There is a kinde of Darnel, called Lolium Murium, because so cunningly

testifying Corn; that even the Mice themselves (experience should make them good tasters,) are sometimes deceived therewith. *Hypocrites*, in like manner, so act holiness, that they pass for Saints before men, whose censures often burn up the Chaff, and burn up the Grain.

Well then ! Christ for my share:
 Good luck have he with his honours
 The Fan is in so good a hand it cannot
 be mended. Onely his hand, who
 knows hearts, is proper for that employment.

XIX.

Humility.

IT is a strange passage: *Rev. 7, 13, 14.* And one of the elders answered saying unto me, What are these, who are arrayed in white Robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, these are they, who have come out of great tribulation, &c.

How comes the Elder, when asking a Question, to be said to Answer? On good reason; for his *Quere* in effect, was a Resolution. He ask'd St. John

not because he thought he could, but knew he could not answer. That Iohns ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *Commands* are *Grants*. When he injoyns us *Repent: Believe*; it is only to draw from us a free acknowledgement of our impotency to perform his commands. This *confession* being made by us, what he injoyns, he will inable us to do. Mans owning his weakness, is the only *Stock* for God, thereon to graft the grace of his assistance.

M E.

most divided from itself with tears

MEDITATIONS

On the I.M.S.

—+—

No. 107

B. Enriched people on the sea
 Name of the ship.

Eber had a Son born in the
dayes when the (a) Earth
was divided. Conceive
we it just after the Con-
fusion of Tongues, when

Mankind was parcelled out into several Colonies. Wherefore Heber, to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Parg*, which, in the Hebrew Tongue, signifies *Parcelling*, or *Division*.

scition: Countries, Cities, Towns, Villages, Families, all divided in opinions, in affections. Each man al-

most divided from himself with fears and distractions. Of all the Children, born in *England* within this last five years, and brought to the Font, (or if that displease to the Bason) to be baptized, every Male may be called *Peleg*, and Female *Palgab*, in the sad Memorial of the time of their Natiuity.

II.

Wofull Wealth.

BArbarous is the Custom of some *English* people on the *Sea-side*, to prey on the Goods of poor Ship-wrack'd Merchants. But more devilish is their Design, who make false fires, to undirect Sea-men in a Tempest, that thereby, from the right Road, they may be mis-led into danger and destruction.

England hath been toss'd with a *Hirricano* of a Civil War. Some men are said to have gotten great wealth thereby. But it is an ill-leap when men grow rich *per saltum*, taking their rise from the misery of a Land, to which their own sins have contributed their share. Those are far worse, (and may not such be found?)

who

who by cunning insinuations, and false glossings, have, in these dangerous days, trayned and betrayed simple men into mischief.

Can their pelfe prosper, not got by valour and industry, but decoit? surely it cannot bewholsom, when every morsell of their meat, is *Mummy* (good Physick, but bad Food) made of the Corps of mens Estates. Nor will it prove happy, it being to be feared, that such, who have been enriched with other mens ruins, will be ruined by their own riches. The Child of ten years, is old enough to remember the beginning of such mens Wealth, and the man of threescore and ten, is young enough to see the ending thereof.

III.

A new Plot.

WHEN Herod had beheaded John the Baptist, some might expect that his Disciples would have done some great matter, in revenge of their Masters death, But see how they behave themselves. And his Disciples came and took up
the

the Body and Buried it, and went and sold Iesus. And was this all? And what was all this? Alas, poor men! It was some solace to their sorrowfull Souls, that they might lament their loss to a Fast Friend, who though for the present unable to help, was willing to pity them.

Hast thou thy *Body unjustly imprisoned*, or thy *Goods violently detained*, or thy *Credit causelessly defamed*? I have a design, whereby thou shalt revenge thy self, even go and tell J E S U S. Make to him a plain and true report of the manner and measure of thy sufferings: Especially there being a great difference betwixt J E S U S, then clouded in the *Flesh*, and J E S U S now shining in *Glory*, having now as much pity and more power to redresse thy Grievances. I know it is counted but a cowardly Trick, for Boys, when beaten but by their Equals, to cry that they'll tell *their Father*. But during their present necessity, it is both best wisdom and valour, even to complain to thy *Father in Heaven*, who will take thy case into serious consideration.

VL

Providence.

Marvellous is Gods goodnesse in preserving the young *Osfridges*. For the old one, leaveth her a Job: i 39.14.
 (a) Eggs in the earth, and warmeth them in the dust, forgetting that the foot may crush them, or that the wilde beast may break them. But Divine Providence so disposeth it, that the bare Nest hatcheth the Eggs, and the warmth of the sandy ground discloseth them.

Many Parents (which otherwise would have been loving *Pelicans*) are by these unnaturall wars, forced to be *Osfridges* to their own Children, leaving them to the narrow mercy of the wide World. I am confident that these *Orphans*, (so may I call them, whilst their Parents are alive) shall be comfortably provided for. When worthy Master *Samuel Hern*, famous for his living, preaching, and writings, lay on his death bed, (sick onely in goodnesse and Children) his Wife made much womanish lamentation, what should hereafter become of her little ones, Peace (Sweet heart said he)

6 Psal. he) that God, who feedeth the (b) Ravens
 47 s. will not starve the Hens, A Speech
 censured as lightly by some, observed
 by others as propheticall, as indeed
 it came to passe, that they were well
 disposed of. Despair not therefore, O
 thou Parent, of Gods blessing, for ha-
 ving many of his blessings a numerous
 off-spring. But depend on his provi-
 dence for their maintenance: finde thou
 but faith to believe it, he will find
 means to effect it.

a Prov.
 25, 22.

Coler (a) for Faggass.

b Fox
 M lds
 3. Vol. p
 432.

I N the dayes of King Edward the
 sixth, when Bonner was kept in Pri-
 son, Reverend Ridley, having his Bi-
 shoprick of London, would never go
 to Dinner, at Fulham, without the com-
 pany of Bonners (b) Mother and Sisters.
 The former always sitting in a Chair
 at the upper end of the Table, these
 Guests, were as constant as Bread and
 Salt at the Board, no meal could be
 made without them.

O the meekness, and mildness of such
 men, as must make Martyrs! Active
 charity alwayes goeth along with pas-
 sive obedience

How

How many Ministers Wives and Children, now adayes, are outed of house and home ready to be starved, How few are invited to their Tables, who hold the Sequestrations of their Husbands or Fathers benefices? Yea, many of them are so far from being bountifull, that they are not just, denying or detaining from those poor Souls that pittance, which the *Parliament* hath allotted for their maintenance.

VI.

Fugitives overtaken.

THE City of Geneva is seated in the Marches of several Dominions, France, Savoy, Switzerland? Now it is a *Fundamental Law* in that Signiory, to give free access to all offenders, yet so, as to punish their offence, according to the custom of that place wherein the fault was committed. This necessity severity doth sweep their State from being the Sink of sinners, the *Rendezvous* of Rogues, and *Head quarters* of all *Malefactours*, which otherwise would flie thither in hope of Indemnity. Here-

in I highly approve the Discipline of Geneva.

at Sam.
25.10.

If we should live to see Churches of severall Governments, permitted in England, it is more than probable, that many Offenders, not out of conscience, but to escape Censures, would fly from one Congregation to another. What (a) Nabal said sullenly and spightfully, one may sadly foresee, and foresay of this Land, Many Servants now adayes, will break every man from his Master, many guilty persons, abandoning that Discipline, under which they were bred and brought up, will thrust and shelter themselves under some new Modell of Government. Well were it then, if every man, before he be admitted a Member of a new Congregation, doth therein first make satisfaction for such scandalous sins, whereof he stands justly charged in that Church, which he deserted. This would conduce to the advancing of *Virtue*, and the retrenching of *Unlawfulness*.

VII.

Both and neither.

A City was built in Germany upon the River *Weser*, by *Charles* the Emperour, and *Vnidekind*. First *Christian Duke* of Saxony; and because both contributed to the Structure thereof, it was called (a) **MINE THINE** (at this day by corrupt pronounciation *Mindin*) to shew the joint interest both had in the place.

Send, Lord, in thy due time, such a Peace in this Land; as Prince and People may share herein; that the Sovereign might have, what he justly calls mine, his lawfull Prerogative; and leave to the Subjects their Propriety. Such may be truly termed an Accommodation, which is, *ad commodum utriusque* for the benefit of both parties concerned therein.

VIII.

Fed with fasting.

THE *Salmon* may passe for the Riddle of the River. The oldest fisher,

a
Munf.
Cosmog.
l. 3. cap.
450.

fisher-man never as yet met with any meat in the maw thereof, thereby to advantage his conjecture on that *Bill of Fare*, that Fish feedeth. It eats not flies with the *Pearch*, nor swallows Worms with the *Roach*, nor sucks dew with *Oysters*, nor devourerth his fellow-fishes with the *Pike*, what hath it in the water, but the water? yet *Salmons* grow great, and very fat in their seasons.

How do many (Exiles in their own Country) subsist now adayes of nothing, and wandering in a Wilderness of want (except they have *Manna* miraculously from Heaven) they have no meat on Earth from their own means. At what Ordinary, or rather Extraordinary do they Diet? that for all this, have chearfull faces, light hearts, and merry countenances? Surely some secret comforts support their Souls. Such never desire, but to make one *Meal* all the dayes of their lives, on the *Continuall feast of a good Conscience*. The fattest *Capons* yield but sad *Merrithoughts* to the greedy *Glutton*, in comparison of those delightfull dainties, which this *Dish* daily affords such, as feed upon it.

Prov.
13.25.

IX.

Bare in fat Pasture.

Forrests have informed me, that *Out-lodging Deer*, are seldom seen to be so fat as those that keep themselves within the Park. Whereof they assign this reason, that those straglers (thou they have more ground to range over, more Grass and Grain to take their repast upon, yet they) are in constant fear, as if conscious that they are *Trespassers*, being out of the *Protection*, because out of the *Pale of the Park*. This makes their *Eyes* and *Ears* alwayes to stand *Sentinels* for their *Months*, lest the master of the ground pursue them, for the damage done unto him.

Are there any, which unjustly possess the *Houses of others*? Surely such can never with quiet and comfort enjoy either their places, or themselves. They alwayes listen to the least *Noise of News*, suspecting the *Right owner* should be re-estated, whose *Restitution*, of necessity infers the others *Ejection*. Lord, grant that though my *Means* be never so small,

grant

grant they may be my *Means*; not wrongfully detained from others, having a true Title unto them.

X.

Much good do you!

*a Plur.
morals*

O Ne (a) *Niceas*, a Philosopher, having his shoes stolen from him, *May they* (said he) *fit his feet that took them away.* A wish, at the first view very harmlesse, but there was that in it, which poisoned his charity into a malicious revenge. For he himself had *hurl'd*, or *crook'd* feet, so that in effect, he wished the Thief to be lame.

Whoever hath plundered me of my *Book* and *Papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them, than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reservation, or latent *sence* to my self, but from my heart do desire, that to all purposes and intents, my *Book* may be beneficial unto him. Onely requesting him, that one passage in his

(lately

(lately my) Bible [namely Eph. 4. 23.]
may be taken into his serious consid-
eration,

III

IX.

The use of the Alphabet.

THERE was not long since a de-
vout, but ignorant *Papist* dwel-
ling in Spain. He perceived a neces-
sity of his own private Prayers to
God, besides the *Pater-noster*, *Ave*
Maries, &c. used of course in the
Romish Church. But so simple was he,
that how to pray he knew not. Only
every morning humbly bending his
knees, and lifting up his eyes, and
hands to Heaven, he would delibe-
rately repeat the Alphabet. And now
(saith he) O good God, put these Let-
ters together to spell Syllables, to spell
words, so make such sense, as may be
most to thy glory, and my good.

In these distracted Times, I know
what generals to pray for. Gods
Glory, Truth and Peace, his Majesties
Honour, Priviledges of Parliament,
Liberty of Subjects, &c. But when I
descend to particulars, when, how, by
whom, I should desire these things to
be

be effected, I may fall to that poor
pious mans, A, B, C, D, E, &c.

XII.

^{XI}
The Good effect of a bad Cause.

^a
Numb
5 18.

GOD, in the *Levitical Law*, gave
reward, to the *Woman* causlessly
suspected of her *Jealous Husband*,
that the *bitter water*, which she was to
drink in the *Priests* presence, should
not onely do her no harm, but also
procure her Children, (a) if barren be-
fore; that water (drunk by her to
quench the fire of her husbands jealou-
sie) proved like the *Spaw* unto her,
so famous for causing fruitfulness.
Thus her *Intuocency* was not onely
cleared, but crowned.

^b Nat
hist. l.
19. l. 2.

His gracious *Majesty* hath been su-
spected to be *Popishly* inclined, A su-
spicion like those *Mush-rooms*, which
Pliny (b) recounts among the *Miracles*
in Nature, because growing without
a Root. Well, he hath passed his
purgation, a better *Mornings Draught*
hath he taken down for many years to-
gether.

See the operation thereof: his
constancy in the *Protestant Religion* hath

hath not onely been assured to such,
 who unjustly were jealous of him, but
 also by Gods blessing, he daily grows
 greater in mens hearts, pregnant with
 the love and affection of his subjects.

XIII.

The Child man.

Iohn Garson, the pious and learned
 Chancellour of Paris, beholding
 and bemoaning the generall corrupti-
 on of his Age in Doctrine and Man-
 ners, was wont to get a (a) *Quire* of
 little Children about him, and to in-
 treat them to pray to God in his be-
 half. Supposing their Prayers, least
 defiled with sin, and most acceptable
 to Heaven.

*a In his
 life
 juxta
 sinem.*

Men now adays are so infected with
 malice, that little children are the best
 Chaplains to pray for their Parents.
 But O, where shall such be found, not
 resenting of the faults and factions of
 their Fathers? *Garsons* Plot will
 not take effect. I will try another
 way.

I will make my addresse to the *Flo-
 ly Child Jesus*, so is he stiled (b) even
 when 417.

when glorified in *Heaven*; not because he is still under *Age* (like *Popish Pictures*, placing him in his *Mother's* arms and keeping him in his constant infancy) but because with the strength and perfection of a man, he hath the Innocence and humility of a *Childe*, Him onely will I employ to intercede for me.

XIV.

Worse before better.

2 John
21, 6,

STrange was the behaviour of our *Saviour* towards his beloved *Lazarus*; (as) informed by a Messenger of his sicknesse, he abode two dayes still in the place where he was, why so slow in bad sending him on a dying mans Errand. But the cause was, because *Lazarus* was not bad enough for *Christ* to cure, intending not to recover him from his sicknesse, but to revive him from *Death*, to make the glory of the *Miracle* greater.

England doth lye desperately sick, of a violent Disease in the Bowels thereof. Many Messengers we dispatch (monthly Fasts, weekly Sermons, daily prayers) to inform God

of

of our sad condition. He still stays in the same place, yea, which is worse, seems to go backward, for every day lets likelihood, less hope of help, May not this be the reason, that our *Land* must yet be reduced to more extremity, that God may have the higher honour of our deliverance?

XV.

All sin, all suffer.

THe Mariners, that guided the ship in the Tempest, *Acts. 27, 12.* had a design for their own safety, with the ruin of the rest; intending (under pretence of casting out an Anchor) to escape in a *Boat* by themselves. But the Souldiers prevented their purpose, and cut off the cord of the *Boat*, and let it fall into the Sea. One and all: *All sinke, or all save.* Herein their *Martiall Law* did a piece of exemplary Justice.

Do any intend willingly (without speciall cause) to leave the Land, so to avoid that misery, which their sins with others, have drawn upon it: might I advice them, better mourn in, than move out of sad *Sion*. Hang out
D the

alosh2. the (a) *Scarlet Lace* at the *Casement*,
 Eyes made red with *Sorrow* for *sin*)
 but slide not down out of the *Window*
 without better warrant. But if they
 be disposed to depart, and leave their
native Soile, let them take heed their
Flie boat meets not with such *Souldiers*
 as will send them back with shame
 and sorrow into the ship again.

XVI.

Eat worthily

Sam. *no Israelite should eat untill even-*
14.24. *ing.* But it was the judgement of *Io-*
nathan, that the Army, if permitted to
 eat, had done greater execution on
 their *Enemies*. For time lo lost, was
 gained, being laid out in the necessary
refreshing of their bodies.

Yea, marke the issue of their long
 fasting. The people at night comming
Ver. 31. with ravenous appetites, did eat the
flesh with the blood, the provoking of
Gods Anger.

Many *English* people having con-
 quered some *fleshly lusts*, which fight
 against

against their souls, were still chasing them, in hope finally to subdue them. Was it a pious, or politick Design to forbid such the receiving of the Sacrament, their spiritual Food?

I will not positively conclude, that such, if suffered to strengthen themselves with that heavenly repast, had thereby been enabled more effectually to cut down their corruptions. Only two things I will desire,

First, that such *Jonathans*, who by breaking this custom have found benefit to themselves, may not be condemned by others. Secondly, I shall pray, that two hungry years, make not the third a *glutton*. That *Communicants* two twelve moneths together forbidden the *Lords Supper*, come not (when admitted thereunto) with better stomach than heart, more greediness than Preparation.

XVII.

Devotions Duplicat.

When the Jewish Sabbath, in the Primitive Times, was newly changed into the Christians Lords Day, many devout people

twisted both together in their observati-
on, abstaining from servile works,
and keeping both *Saturday* and *Sun-*
day, wholly for holy *Imployments*.

During these *Civil Wars*, *Wednes-*
day, and *Friday*, *Fasts* have been ap-
pointed by different *Authorities*.
What harm had it been, if they had
been both generally observed.

But alas! when two *Messengers* be-
ing sent together on the same *Errand*,
fall out and fight by the way, will not
the work be worse done, than if none
were employed? in such a pair of *Fasts*
it is to be feared, that the divisions of
our *Affections*, rather would increase,
than abate Gods *Anger* against us.

Two *Negatives* make an *Affirma-*
tive. Days of *Humiliation* are ap-
pointed for men to deny themselves,
and their sinfull *Lusts*. But do not our
two *Fasts* more peremptorily affirm
and avouch our mutuall *Malice* and
Hatred? God forgive us we have cause
enough to keep ten, but not care e-
nough to keep one monthly day of
Humiliation.

XVIII.

Law to themselves.

SOME sixty years since in the *University of Cambridge*, it was solemnly debated betwixt the *Heads*, to debar young Schollars of that *Liberty* allowed them in *Christmas*, as inconsistent with the discipline of *Students*. But some grave *Governours*; maintained the good use thereof, because thereby in twelve dayes, they may more discover the *Dispositions* of *Scholars*, than in twelve moneths before. That is a vigilant virtue indeed, which would be early up at *Prayer*, and *Study*, when all *Authority* to punish lay a sleep.

Vice, these late years, hath kept open house in *England*. Welcome all comers without any examination. No *Pennance* for the *Adulterer*, *Stocks* for the *Drunkard*, *Whip* for the *Petty-Larcenar*, *Brand* for the *Felon*, *Gallows* for the *Murtherer*.

God all this time tries us as he did (a) *Hezekiah*, that he might know all that is in our hearts. Such as now are chaste, sober, iust, true, shew them-

Selves acted with a higher Principle of Piety, than the bare avoiding of Punishment.

X X.

The New Disease.

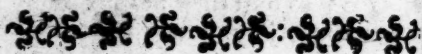
THERE is a Disease of Infants (and an Infant disease, having scarcely, as yet, got a proper Name in *Latine*) called the *Rickets*. Wherein the Head waxeth too great, whilest the Leggs and lower parts wain too little. A Woman in the West hath happily healed many, by cauterizing the Vein behinde the ear. How proper the Remedy for the Maledy, I ingage not, Experience oftimes, out doing Art, whilest we behold the Cure easily effected, and the natural cause thereof, hardly assigned.

Have not many now adayes the same sicknesse in their Souls? Their Heads swelling to a vast proportion, and they wonderfully enabled with knowledge to discourse? But alas, how little their Leggs, poor their Practice, and lazy their walking in a godly conversation? Shall I say, that such may be cured by searing the Vein in their Head,

Head, not to hurt their hearing, but hinder the *Teaching* of their Ears.

Indeed his tongue deserves to be burnt, that talks of *searing* the Ears of others; For *Faith* cometh by hearing. But I would have men not to hear few Sermons, but hear more in hearing fewer Sermons. Less Preaching, better heard (Reader, lay the *Emphasis* not in the word *less*, but on the word *better*) would make a wiser and stronger Christian, digesting the word from his heart to practise it in his Conversations.

D 4 ME-



MEDITATIONS

On all kinds of
PRAYERS.

L.

Newly awaked.

a Ex.
34. 19.

BY the *Levitical Law*, the *Firfling* of every clean *Creature* which opened the (*a*) *Matrix* was holy to God: By the *Moral Analogy* thereof, this first *glance* of mine *Eyes* is due to him. By the custom of this *Kingdom*, there accrue to the *Land-Lord* a *Fine* and *Herriot* from his *Tenant*, taking a further *Estate* in his *Lease*, I hold from God this *Cl. y* cottage of my *Body*; (an homely *Tenement*, but may I in some measure be assured of a better before euted of this.) Now being raised from

all kinds of Prayers.

from last nights sleep, I may seem to renew a life. What I shall pay to my Lond Lord? Even the best quick Creature which is to be found on my Barren Copy-holds, namely the *Calves of my lips*, praising him for his protection over me. More he doth not ask, lesse I cannot give, yea, such is his goodnesse, and my weaknesse, that before I can give him thanks, he giveth me to be thankfull.

II.

Family Prayer.

Long have I search'd the *Scriptures* to find a positive precept injoyning or president observing daily Prayer in a *Family*; yet hitherto have found none proper for my purpose. Indeed I read, that there was a yearly *Sacrifice* offered at *Beth lehem* for the family of *Iesse*; but if hence we should infer *Household holy duties*, others would conclude, they should only be Annual. And whereas it is said, *Pour out thine indignation on the Heathen, and on the Families, which have not called on thy Name*, the word taken there in a large acception, reproveth rather the want of National, than Domesticall Service of God.

But let not profaneness improve itself or censure Family prayer for *will-worship*, as wanting a warrant in Gods Word. For where God injoyneth a general duty, as to serve and fear him, there all particular means (whereof Prayer a principal) tending thereunto, are commanded. And surely the pious Households of (b) *Abraham, Joshua*, and (c) *Cornelius*, had some holy Exercises to themselves, as broader than their personal Devotion, so narrower than the publick Service, just adequate to their own private Family,

b. Gen.

18. 19.

24. 15.

Josh

c. Acts

20. 2.

III.

Self, without other-self.

SOME loving Wife may perchance be (though not angry with) grieved at her Husband for excluding her from his private prayers, thus thinking with herself, *Must I be discommuned from my Husbands Devotion? What? several Closet Chappels, for those of the same Bed and Board? Are not our credits imbarqued in the same bottom, so that they sink or swim together? May I not be admitted an Auditor at his Petitions, were it only to say AMEN therunto.*

But

But let such an one seriously consider what the (a) Prophet saith, *The Family of the House of David apart, and their Wives apart; the Family of the House of Nathan apart, and their Wives apart.* Personal private Faults must be privately confessed. It is not meet she should know all the *Bosom* sins of him, in whole *Bosom* she lieth. Perchance being now offended, for not hearing her husbands Prayers, she would be more offended, if she heard them. Nor hath she just cause to complain, seeing herein *Nathans* Wife is equall with *Nathan* himself; what liberty she alloweth, is allowed her, and may as well as her Husband claim the priviledge privately and *apart* to pour forth her Soul unto God in her daily Devotions. Yet Man and Wife, at other times ought to communicate in their Prayers, all other excluded.

Now I will shew *W*hat *W*ords of *W*isdom
 and *Groans*, are to be used
 in *W*orship of God.
HOW comes it to pass, that *Groans*
 made in Men by Gods Spirit can
 not be uttered? I find two Reasons
 thereunto. First, because those *Groans*
 are so low, and little, so faint, frail,
 and

and feeble, so next to nothing, these *still-born Babes* only breath without crying.

Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compasse of a *Groan*, are stayed from being expressive, and the *Groan* become unutterable.

How happy is their condition, who have God for their Interpreter? who not onely understand what they do, but what they would say. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgotten. *G O D* knows the meaning of those *Groans* which never as yet knew their own meaning, and understands the *Sense* of those *Sighs*, which never understood themselves.

V.

Ejaculations, their use.

E*jaculations* are short Prayers darted up to God on emergent occasions. If no other Artillery had been used this last seven years in *England*, I will not affirm more Souls had been in Heaven, but fewer corps had been buried in Earth. O, that with *David* we might have said, my heart.

heart is fixed, being lesse busied about
fixing of Muskets.

Psalm

37. 7.

Ephes.

6. 16.

The principle use of *Ejaculations*, is against the fiery darts of the Devil. Our *Adversary* injects (how he doth it God knows, that he doth it we know) bad motions into our hearts, and that we may be as nimble with our *Antidotes*, as he with *Poisons*, such short Prayers are proper and necessary. In hard *Havens* so choaked up with the envious Sands, that great Ships drawing many foot of water, cannot come near, lighter and lesser *Pinnaces* may freely and safely arrive. When we are *Time-bound*, *Place-bound* or *Person-bound*, so that we cannot compose ourselves to make a large solemn Prayer, this is the right instant for *Ejaculations*, whether orally uttered or onely poured forth inwardly in the heart.

VI.

Their Priviledges.

E*jaculations* take not up any room in the Soul. They give *libertie* of callings, so that at the same instant, one may follow his proper Vocation.

The

The Husbandman may dart forth an Ejaculation, and not make a bask the more. The Sea-man nevertheless steers his Ship right in the darkest night. Yea the Souldier at the same time, may shoot out his prayer to God, and aim his Pistol at his enemy, the one better hitting the mark for the other.

The field, wherein Bees feed, is no whit the barer for their biting; when they have took their full repast on flower or grasse, the Ox may feed the Sheep fat on their reversions. The reason is, because those little Chymists distill onely the refined part of the flower leaving the grosser substance thereof. So Ejaculations binde not men to any bodily observance, onely busie the spirituall heart, which maketh them consistent with the prosecution of any other Employment.

VII.

Extemporary Prayers.

IN Extemporary Prayer, what men most admire, God least regardeth, Namely the volubility of the tongue. Herein a *Tersullus* may equal, yea exceed saint *Paul* himself, whose speech

2 Cor. (a) was but mean. O, it is the heart keeping

all kind of Prayers.

79

keeping time, and tune with the voice which God listneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to Heaven. *Make it* (said God to Moses) *in all things like the Pattern in the Mount.* Onely the conformity of the words with the mind, mounted in heavenly thoughts, is acceptable to God. The gift of extemporary Prayer, and ready utterance maybe bestowed on a Reprobate, but the grace thereof (religious affections) is only given to Gods Servants.

Hebr.
8. 5.

VIII.

Their causelesse scandal.

SOME lay it to the charge of Extemporary Prayers, as if it were a diminution to Gods Majesty to offer them unto him, because (alluding to Davids expression to (a) Ornan the Jebusite) they cost nothing, but comewithout any pains or industry to provide them, A most falle aspersion.

22
Sam.
24. 24

Surely, preparations of the heart, (though not premeditation of every word) is required thereunto. And
grant.

grant the party praying at that very instant, fore-studieth not every Expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that *dexterity of utterance*, properly and readily to expresse himself. Many hours in night no doubt he is waking, and was by himself practising *Scripture-Phrase*, and the *Language of Canaan*, whilest such as censure him for his lazinesse were fast a sleep in their Beds.

Suppose one should make an entertainment for strangers with flesh, fish, fowl, venison, fruit, all out of his own fold, field, ponds, park, Orchards, will any say, that this Feast cost him nothing, who makes it? Surely, although all grew on the same, and for the present, he bought nothing *by the penny*, yet he, or his Ancestours, for him did at first dearly purchase *home accommodations*, from whence this entertainment did arise.

So the Party, who hath attained the faculty and facility of extemporary Prayer, (the easie *Act* of a laborious habit) though at the instant not appearing to take pains, hath been formerly industrious with himself, or his Parents with him (in
giving

giving him pious education) or else he had never acquired so great perfection, seeing only long practice makes the Pen of a ready Writer.

IX.

Night-Prayer.

DEath in Scripture is compared to sleep. Well then may my Night-prayer be resembled to making my will. I will be carefull not to dy in a state ; as also not to defer my Will-making, till I am not *Compos mentis*, till the Lethargy of drowsiness seize upon me.

But being in perfect memory, I bequeath my Soul to God, the rather because I am sure the Devil will accuse me when sleeping. O the advantage of Spirits above Bodies! If our Clay-Cottage be not cooled with rest, the Roof falls a fire. Satan hath no such need: the Night is his fittest time. Thus mans Vocation is the Terms for the Beasts of the Forrest, they move most, whilest he lies quiet in his bed.

Revd.
12. 10.

Lest therefore, whilest sleeping I be out-lawed for want of Appearance to Satans Charge, I commit my cause

to him, who neither slumbers nor sleeps,
ANSWER FOR ME O MY
GOD.

X.

A Nocturnal.

Psalm.
8. 36

DAVID surveying the Firmaments
brake forth into this considera-
tion, when I considered the Heavens the
work of thy fingers, the Moon, and the
Stars, which thou hast created; what is
man etc.

How cometh he to mention the
Moon and Stars, and omit the Sun.
The other being but his Pensioners,
shining with that exhibition of light,
which the bounty of the Sun alots
them.

It is answered, this was Davids night-
meditation, when the Sun departing to
the other world, left the lesser Lights
only visible in Heaven, and as the sky
is best beheld by day in the glory
thereof, so it is best surveyed by Night,
in the variety of the same.

Night was made for man to rest in:
But when I cannot sleep, may I with
this Psalmist entertain my waking
with good thoughts. Not to use
them

all kind of Prayers.

them as Opium, to invite my corrupt Nature to slumber, but to bolt out bad thoughts, which otherwise would possess my Soul.

XI.

Set Prayers.

SET Prayers are prescript Forms of our own, or others composing, such are lawful for any, and needful for some to use.

Lawful for any. Otherwise God would not have appointed the Priests (presumed of themselves best able to pray) a form of blessing the People. Nor would our Saviour have set us his Prayer (which as the Town bushel, is the Standard both to measure Corn, and other Bushels by) is both a Prayer in it self, and a patern or platform of Prayers such as accuse set Forms, to be pinioning the wings of the Dove, will by the next return affirm that Girdles and Garters made to strengthen and adorn, are so many shackles and fetters, which hurt and hinder mens free motion.

Needful for some. Namely, for such, who as yet have not attained (what all should indeavour) to pray

ex tempore by the Spirit. But as little children (to whom the plainest and evenest Room at first, is a *Labyrinth*) are so ambitious of going *an hie lone*. that they scorn to take the guidance of a Form, or Bench to direct them, but will adventure by themselves, though often to the cost of a knock and a fall; So many confesse their *weaknesse*, in denying to confesse it, who refusing to be beholden to a set form of Prayer, prefer to say *non-sence*, rather than nothing in their *extempory expressions*. More modesty, and no lesse Pity it had been for such men, to have prayed longer with *set forms*, that they might pray better without them.

XII.

The same again.

IT is no base and beggarly *shift* (arguing a narrow and necessitous heart) but a piece of holy and heavenly *Thrift* often to use the same Prayer again. *Christ's practice* is my *Directory* herein, who the third time said the same words.

Matth.
26.44

A good Prayer is not like a *Stratagem of War* to be used but once.
No,

No, the oftner the better. The clothes of the *Israelites*, whilst they wandered forty years in the *Wilderness*, never waxed old, as if made of *Perpetuano* indeed. So a good Prayer, though often used, is still fresh and fair in the Ear and Eyes of Heaven. Despair not then thou simple Soul, who hast no *Exchange of Rayment*, whose Prayers cannot appear every day at Heavens Court in new Clothes. Thou mayest be as good a *Subject*, though not so great a *Gallant*, comming alwayes in the same Suit. Yea perchance the very same, which was thy Fathers and Grand-fathers before thee (a well composed Prayer is a good *Heir-loom* in a Family, and may hereditarily be descended to many *Generations*) but know thy comfort, thy Prayer is well known to Heaven, to which it is a constant Customer. Onely add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

Mixt Prayers.

M*ixt Prayers*, are a methodical composition (no casual confusion) of *extempore* and *premeditate Prayers* put together. Wherein the *Standers*, still at the same, and the *essential parts*, (confession of sin, begging of pardon, craving grace for the future, thanking God for former favours, &c.) like the *bones* of the Prayer remain alwayes unaltered. Whilest the *moveable Petitions* (like the *flesh* and colour of thy Prayers) are added, abridged, or altered, as Gods Spirit adviseth and enableth us, according to the emergencies of *present occasions*.

In the *Mid land Sea*, *Gallies* are found to be most usefull, which partly run on *Leggs* of *Oars*, and partly fly with the *Wings* of *Sails*, whereby they become serviceable both in a *wind* and in a *calm*. Such the conveniency of *Mixt Prayer*, wherein infused and acquired Graces meet together, and men partly move with the *breath* of the holy Spirit, partly row on by their own industry.

Such

Such medly prayers are most usefull
as having the *steddiness* of *premeditate*,
and the *activity* of *extemporary Prayer*
joyned together.

XIV.

Take Your Company along.

IT is no disgrace, for such, who have
the gift and grace of *Extemporary*
Prayer, sometimes to use a *set form*
for the benefit and behoof of others.
Jacob though he could have marched
on a manspace, yet was careful not to
over-drive the *Children and Ewes* (a) a Gen.
33. 13.
big with Young. Let *Ministers* re-
member to bring up the *Rear* in their
Congregations, that the meanest may
go along with them in their *Devo-*
tions.

God could have created the *World* ex-
tempore, in a moment, but was pleased
(as I may say) to make it *premeditate-*
ly, in a *set method* of *six days* not for his
own ease, but our *instruction*, that our
heads and hearts might the better keep
pace with his *hands* to behold and
consider his *Workmanship*,

Let no man disdain to set his own
nimbleness backward, that others

may go along with him. Such degrading ones self, it is the quickest proceeding in piety, when men prefer the Edification of others, before their own credit and esteem.

XV.

Prayer must be Quotidian.

Among other Arguments informing the necessity of daily Prayer, this is not the least, that Christ enjoyns us to Petition for daily Bread. New bread we know is best, and in a spiritual sence, our Bread (though in it self, as stale and moldy, as that of the Gibeonites) is every day new, because a new and hot blessing (as I might say) is daily begged, and bestowed of God upon it.

Manna must daily be gathered, and not provisionally be hoorded up. God expects, that men every day address themselves unto him, by petitioning him, for sustenance.

How contrary is this to the common Practice of many. As Camels, in Sandy Countries, are said to drink but once in seven dayes, and then in praesent, praeteritum, & futurum, for time past, present, and to come, so many

many, fumble this last, and next *Weeks Devotion* all in a Prayer. Yea, some defer all their praying till the *last Day*.

Constantine had a conceit, that because *Baptism* washed away all sins, he would not be *Baptized* till his *Death-bed*, that so his soul might never lose the purity thereof, but immediately mount to *heaven*. But sudden *Death* preventing him, he was not baptized at all, as some say, or onely by an *Arrian Bishop*, as others affirm. If any erroneously on the same supposition put off their Prayers to the last, let them take heed, lest long delayed, at last they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this Age we begin to think meanly of the Lords Prayer, Oh how basely may the Lord think of our prayers! some will not forgive the Lords Prayer for that passage therein, as we forgive them that trespass against us.

Others play the Witches on this Prayer. Witches are reported (amongst

mongst many other hellish *Observations*, whereby they oblige themselves to Satan) to say the Lords Prayer backwards. Are there not many, who though they do not pronounce the syllables of the Lords prayer *retrograde* (their discretion will not suffer them to be betrayed, to such a *nonsense* sin,) yet they transpose it in effect, desiring their *Daily Bread*, before Gods Kingdom come, preferring temporal benefits before heavenly blessings. Oh! if every one by *this mark* should be tried for a Witch, how hard would it go with all of us. *Lamiarum plena sunt omnia,*

XVII.

All best.

AT the Siege and taking of New Carthage in Spain, there was dissention betwixt the Souldiers about the Crown mural due to him, who first scoted the Walls of the City. Two pretended to the Crown; Parts were taken, and the Roman Army, dividing in factions, was likely to fall foul, and mutually fight against it self. Scipio the General, prevented the danger by providing two Mural Crowns, giving

Plut.
Scipio's
life pag.
187.

ving one to each, who claimed it, affirming, that on the examination of the proofs, both did appear to him, at the same instant to climb the Wall. O let us not set severall kinds of Prayers at variance betwixt themselves, which of them should be most usefull, most honorable. All are most excellent at severall times, *Crown Groanes, Crown Ejaculations* ;. *Crown Extemporary* ; *Crown Set, Crown Adixt Prayer*, I dare boldly say, he that in some measure loves not all kinde of lawfull prayers, loves no kind of lawfull Prayers. For if we love *God the Father*, we can hate no Ordinance, his Child, though perchance an occasion may affect one above another.

XVIII.

All manner of Prayers.

IT is an ancient *Stratagem* of Satan ; (yet still he useth it, still men are cheated by it) to set *Gods Ordinance* at variance (as the *Disciples* fell out amongst themselves) which of them should be the greatest. How hath the Readers *Pne* been clah't against the Preachers pulpit, to the shaking

almost of the whole Church, whether that the word preached or read be most effectual to Salvation. Also whether the word preach'd or catechised, most usefull. But no Ordinance so abused as Prayer. Prayer hath been set up against Preaching, against Catechising, against it self. Whether publick, or private, Church or Closet, Set, or Ex-temporary Prayer be the best. See how Paul determines the controversie (a) *ἡ ὁδὸς ἡ ἀληθινή* with all manner of prayer (so the Geneva Translation) and supplication in the Spirit. Picturing none, commending all lawful Prayer to our practice.

a Eph.
6.18.

XIX.

To God alone.

AMongst all manner of Prayer to God, I find in Scripture neither promise, precept, nor president to warrant prayers to Saints. And were there no other reason, this would encourage me to pray to Christ alone, because,

S. Paul struck *Elimas* blind, Christ made blind *Bartemius* see. St. Peter killed *Ananias* and *Sapphira* with his word,

Word, Christ with his word revived
 dead Lazarus. The Disciples forbid
 the Syrophenician woman to call after
 Christ, Christ called unto her after
 they had forbidden her. All my Sa-
 viours Works are saving Work, none
 extending to the death of mankind.
 Surely Christ being now in heaven
 hath not less goodnesse, because he hath
 more glory, his bowels still earn on
 us. I will therefore rather present my
 prayers to him; who alwayes did *heal*,
 than to those, who sometimes did *hurt*.
 And though this be no convincing
 Argument to Papists tis a comfortable
 move to Protestants. A good *Third*,
 where so good *Firsts* and *Seconds* have
 been laid already:

 E 3

 Occasi-

Occasional

M E D I T A T I O N S.

I.

Love and Anger.

I Saw two Children fighting together in the street. The Father of the one passing by, fetch'd his son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not punished alike: But the Parent would onely meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked sin, the Godly smart most in this world. God singeth out his own Sons; and beareth them by themselves? *Whom he loveth he chasteneth.* Whilest the ungodly, preserved from

from affliction, are reserved for destruction. It being needlesse that their hair should be shav'd with a hired razor, whose heads are intended for the Ax of Divine Iustice.

Isa 1.

10.

Mat. 3.

10.

II.

Vpwards, Vpwards,

How large Houses do they build in London on little ground, Revenging themselves on the Narrowness of their Room with store of stories. Excellent *Arithmetick*! from the root of one floor, to multiply so many Chambers. And though painfull the climbing up, pleasant the staying there, the higher the healthfuller, with clear light and sweeter air.

Small are my means on Earth. May I mount my Soul the higher in Heavenly Meditations, relying on divine Providence (he that fed many thousands with five loaves: may feed me and mine, with the FIFTH PART of that one Loaf, that once all mine. Higher my Soul! Higher! In bodily buildings, commonly the Garrets are most empty, but my mind the higher mounted, will be the better furnished.

Mat.

14.4.

Let perseverance to death be my uppermost Chamber, the Roof of which Grace is the Pavement of Glory.

III.

Beware wanton wit.

I Saw an Indenture too fairly engrossed; for the writer (better Scrivener, than Clerk) had so filled it with flourishes, that it hindered my reading thereof, the wantonness of his Pen made a new Alphabet, and I was subject to mistake his Dashes for real Letters.

What damage hath unwary Rhetorick done to Religion? Many an innocent Reader hath taken Damascene and Theophylact at their word, counting their eloquent Hyperboles of Christs presence in the Sacrament the exact Standards of their judgement, whence after ages brought in Transubstantiation. Yea, from the Fathers elegant Apostrophe's to the Dead (lively Pictures, by hasty Eyes, maybe taken for living Persons) Prayers to Saints, took their Original, I see that truths Secretary must use a set hand, in writing

Occasional Meditations

writing important points of Divinity.
Ill dancing for nimble Wits, on the
Precipices of dangerous Doctrine. For
though they escape by their agility,
others (encouraged by their exam-
ples) may be brought to destruction.

IV.

Ill done, Vn-done.

I Saw one whether out of haste, or
Want of skill, put up his sword the
wrong way; It cut, even when it was
sheathed, the edge being Transposed
where the back should have been. So
that perceiving his errour, he was fain
to draw it out, that he might put it up
again.

Wearied and wasted with Civil
War. We that formerly loathed the
Manna of Peace, (because common,)
could now be content to feed on it,
though full of Worms and putrified;
Some so desirous thereof, that they
care not on what *Terms* the war be
ended, so it be ended. But such a
Peace would be but a *Truce*, and the
conditions thereof would no longer
be in force, than whilst they are in
Force.

Force. Let us pray, that the sword be sheathed the *right way*, with Gods glory; and without the dangerous dislocation of Prince and Peoples Right; otherwise it may justly be suspected, that the sword put up, will be drawn out again, and the Articles of an ill Agreement, though engrossed in parchment, not take effect, so long as paper would continue.

V.

Space, Space.

Rowing on the *Thames*, the *Waterman* confirmed me, in what formerly I had learnt from the Maps; how that *River*, West-ward, runs so crooked, as likely to lose it self in a *Labyrinth* of its own making. From *Redding* to *London* by land, thirty, by water an hundred miles. So wantonly that stream disporteth it, as if as yet unresolved, whether to advance to the Sea, or retreat to its fountain.

But the same being past *London*, (as if sensible of its former laziness, and fearing to be checkt of the Ocean, the *Mother* of all *Rivers*, for so long loitering; or else, as if weary with wander-

wandering, and loth to lose more way:
Or lastly, as if conceiving such wild-
nesse, inconsistent with the gravity of
his Channel, now grown old, and ready
to be buried in the Sea, runs in to di-
rect a line, that from London to Graves-
end, the number of the miles are
equally twenty, both by Land and by
Water.

Alas! How much of my life is la-
vist away. Oh the intricacies, Wind-
ings, Wanderings, Turnings, Ter-
giversations of my deceitfull Youth! I
have lived in the midst of a crooked
Generation, (a) and with them have
turned aside unto (b) crooked wayes,
High time it is now for me to make
straight (c) paths for my feet, and to
redeem what is past, by amending what
is present, and to come. Flux, Flux,
(in the German Tongue, Quick, Quick)
was a Motto of Bishop Jewels, pre-
saging the approach of his death. May I make
good use thereof, make haste, make
haste, God knows, how little time is
left me, and may I be a good husband,
to improve the short remnant thereof.

a Phil.

2. 15.

b Psal.

118. 25.

c Heb.

12. 13.

In his

life ps.

104.

Always the rising Sun.

I Have wondered why the Romish Church do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the *Apostles*, and their *Successors* since *Christ's* time; For those ancient *Patriarchs*, by the confession of *Papists*, were long since relieved out of *Limbo* (soon out, who were never in) and admitted to the sight and presence of God, Especial y *Abraham*, being *Father of the Faithful*, as well *Gentile*, as *Jew* would (according to their *Principles*) be a proper *Patron*, for their *Petitions*.

But it seems that modern *Saints*, rob the old ones of their honour a *Garnes*, or late *Bernard of Paris*, have severally more prayers made unto them, than many old *Saints* have together. New
 a Jer. 2. Beeloms sweep clean; new (a) Cisterns
 3. of fond mens own hewing, most likely to hold water.

Protestants in some kind, serve their living *Ministers*, as *Papists* their dead *Saints*. For aged *Pastors*, who have borne the heat of the day in our Church, are justled out of respect by young
 Preachers

Preachers not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartned, for thus it ever was and will be: *English Athenians*, all for *No-velties*, new *Sects*, new *Schisms*, new *Doctrines*, new *Disciples*, new *Prayers*, new *Preachers*.

VII.

Charity, Charity.

CHurch story reports of St. John that being grown very *Aged* (well nigh a hundred years old) wanting strength and voice to make a long *Sermon*, he was wont to go up into the *Pulpit*, and often repeat these Words, *Babes keep your selves from Idols, Brethren love one another,*

Our *Age* may seem sufficiently to have provided against the growth of *Idolatr*, in *England*. Oh that some order were taken for the increase of *Charity*! It were Liberty enough, if for the next seven years, all *Sermons* were bound to keep residence on this Text. *Brethren love one another.*

But would not some fall out with themselves, if appointed to preach *Unity*.

a Ex.
8. 7.

Unity to others? Vindicative *Spirits*, if confined to this Text, would confine the Text to their *passion*: by *Brethren*, understanding *onely* such of their own party. But O ! seeing other *Monopolies* are dissolved, let not this remain against the *Fundamental Law* of *Charity*. Let all bend their heads, hearts, and hands, to make up the breeches in Church and State. But too many now adays are like *Pharaohs Magicians*, who could conjure up (a) with their Charms more new *Frogs*, but could not remove, or drive away, those multitude of *Frogs*, which were there before. Unhappily happy in making more rents and dissensions, but unable, or unwilling to compose our former differences.

VIII.

The sensible Plant.

I Heard much of a sensible *Plant*, and counted it a senselesse relation, (a rational beast, carrying as little contradiction) untill beholding it mine eys ushered my judgement into a belief thereof. My comprehension thereof is this, God having made

made three great stairs [*Vegetable, Sensible, and Reasonable Creatures*] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as half *Paces* betwixt the stairs, (so to make the *Step* lesse, and the *ascent* more easie for our *Meditations*).

Thus this active *Plant* (with visible motion) doth border and confine on *Sensible* creatures. Thus in *Affrick*, some most agile and intelligent *Marmosites*, may seem to shake (forefeet shall I say, or) hands, with the rudest *Salvages* of that countrey, as not much more than one remove from them in knowledge and civility.

But by the same proportion may not man, by *custome*, and *improvement* of *Piety*, mount himself near unto an *Angelicall* nature. Such was *Enoch*, *Gen. 5.* who whilest living on *Earth*, *Walked* *21.* with *God*. O may our *conversation* be in *Heaven*. For shall a *Plant* take a *Phil 3.* new degree and proceed *Sensible*, and *20.* shall man have his *Grace* staid for want of sufficiency, and not whilest living here, *Commence Angel*, in his holy and heavenly *affections*.

IX.

Christ my King.

J Read how King Edward the first
ingenuously surprised the *Welch*
into subjection, proffering them such
a Prince as should be,

1. *The Son of a King.*
2. *Born in their own Country.*
3. *Whom none could tax, for any fault.*

The *Welch* accepted the conditions,
and the King tendered them his Son
Edward an Infant newly born in the
Castle of Carnarvan.

Do not all these qualifications my-
stically center themselves in my Sa-
viour.

Psa. m.

2. 7.

1. The King of Heaven saith unto
him, *Thou art my Son, this day have I*
begotten thee.

2. Our true Country-man, *Real flesh,*
whereas he took not on him the nature
of Angels.

3. *Without spot or blemish,* like to
us in all things. *sin on'y excepted.*

a Luk.

19. 14.

Away then with those wicked men,
who (a) will not have this King to rule
over them. May he have dominion
in, and over me. *Thy Kingdom come.*
Heaven and Earth cannot afford a
more proper Prince, for the purpose,
exactly

exactly accomplished with all these comfortable qualifications.

X.

Tribulations.

I Find two sad Etymologies of *Tribulation*. One from (*Tribulus*) a three-forked thorn, which intimates, that such afflictions, which are as full of pain and anguish to the Soul, as a thorn, thrust into a tender part of the *Flesh*, is unto the body, may properly be termed *tribulations*.

The other, from *Tribulus* the Head of a *Flail*, or *Flagel*, knaggy and knotty (made commonly, as I take it, of a thick black thorn) and then it imports, that *Afflictions*, falling upon us as heavy as the *Flail* threshing the *Corn*, are stiled *Tribulations*.

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavy thorn*. But which is the worst, though I may chooe whence to derive the word, I cannot choose so, as to decline the thing, I must through much tribulation, enter into the *Kingdome of God*.

Acts
14. 22.

Therefore I will labour not to be like a young *Colt* first set to Plough, which more tires himself out with his own unatowardness [whipping himself

self with his mis-spent mettall) than with the weight of what he draws, and will labour patiently to bear what is imposed upon me.

XI.

Beware.

ISaw a Cannon shot off. The men, at whom it was levelled, fell flat on the ground, and so escaped the bullet. Against such blows falling is all the fencing, and Prostration all the Armour of Proof.

But that which gave them notice to fall down, was their perceiving of the fire before the Ordnance was discharg'd. Oh the mercy of that Fire! which as it were repenting of the mischief it had done and the murder it might make, ran a race, and out-strippt the bullet, that men (at the sight thereof) might be provided, when they could not resist, to prevent it. Thus every murdering piece, is also a warning piece against it self.

God, in like manner, warns before he wounds & frights before he fights. Yet fourty dayes and Nineveh shall be destroyed. Oh let us fall down before the Lord our Maker, Then shall his
anger

anger be pleased to make in us a daily *Passover*, and his Bullets levelled at us must fly above us.

XII.

The first fruits.

Papists observe (such are curious pricers into Protestants carriage) that Charity in England lay in a frownd from the dissolution of Abbies, in the reign of King Henry the eighth, till about the tenth of Queen Elizabeth.

As if in that Age of Rain, none durst raise Religious Buildings, and as if the Ax and Hammer, so long taught to beat down, had forgot their former use, to build up for pious intents.

At last comes William Lambert Esquire, and first founds an Hospital at Greenwich in Kent, calling that his Society (like polittick Iob, after Davids name.) The poor People of Queen Elizabeth. And after this worthy man followed many, that we may almost dazle Papists eyes with the light of Protestant good works. The same Papists perchance may now conceive Charity so disheartened in our days (by these civil Wars, and the consequences thereof) that no Protestants hereafter should be so desperate

See.
Cam.
Brit.in
Kent. p 327:
2 Sam.
12 20.

rate as to adventure upon a publick good Deed. O for a *Lambert Junior*, (and I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Rank* of all *Discouragements*; so that now *English Protestants*, being to begin a new *series* of good works, might from him date their *Epoche*. Such a *Charity* deserves to be *Knighted* for the valour thereof.

XIII.

The Recruit.

Read, how one main Argument, which the Apostle *Paul* enforceth on *Timothy*. To make full proof of his Ministry, is this (a) *For I am now ready to be offered, and the time of my departure is at hand*. Thus the dying Saints drawing near to Heaven, their mark, is the best spur for the surviving to make the more speed in their Race.

How many excellent Divines have these sad times hastened to their long home? (So called in Scripture (b) not because long going thither, but long [ever] carrying there.) How many have been sorrow shot to their heart? O that this would edge the endeavours of our Generation, to succeed

in the dead places of worthy men. Shall the Papists curiously observe and sufficient'y boast, that their *Stapleton* was born on the same day, on which, *Sir Thomas More* was beheaded, (as if his cradle made of the others coffin) and shall not our Nurseries of learning supply the void rooms of our *Worshies* deceased. No sin, I hope, to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion.

XIV.

The Mongrel.

I Finde the Natural Philosopher making a character of the *Lions* disposition, amongst other his qualities, reporteth, first that the *Lion*, (a)

feedeth on *Men*, and afterwards, if forced with extremity of hunger) on *Women*.
Satan is a roaring *Lion*, seeking whom he may devour. Only he inverts the Method, and in his *Bill of fare*, takes the second first. Ever since he overtempted our *Grand-mother Eve*, encouraged with successe, he hath preyed first on the weaker Sex. It seems he hath all the vices, not the virtues of that *King of Beasts* a *Wolf-Lion*, having his cruelty without his Generosity.

XV.

*Pitruus
in vita
Staple-
ton.*

*al in vi-
ros pri-
us
quam
in fe-
minas
savit.
Plin.
Nat.
Hist. l.
8. c. 10.*

XV.

Edification.

I Read in a learned Physician, how our Provident Mother, Nature, foreseeing men (her wanton children) would be tampering with the Edge tools of Minerals, hid them far from them in the bowels of the Earth, whereas she exposed Plants and Herbs more obvious to their Eye, as fitter for their use. But some bold Empericks, neglecting the latter (as too common) have adventured on those hidden Minerals, oftentimes (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament, hath placed all Historical and Practicall matter (needfull for Christians to know and believe) in the beginning of the Gospel. All such Truths lye above Ground, plainly visible, in the literal sence. The Prophetick and difficult part comes in the close; But though the Testament was written in Greek, too many read it like Hebrew beginning at the end thereof. How many trouble themselves about the Revelation, who might be better busied in plain Divinity? Safer prescribing to others, and practising

sing in themselves positive piety; leaving such Mystical minerals to men of more judgement to prepare them.

XVI.

Mad not mad.

I Find S. Paul in the same Chapter; I confesse and deny madnesse in himself, Acts 26 verse. 11. And being exceeding mad against them. I persecuted them even unto strange Cities, ver. 25. When Festus challenged him, to be besides himself, I am not mad most noble Festus. Whilest he was mad indeed, then none did suspect or accuse him to be distracted; but when conversed, and in his right mind, then Festus taxeth him of madnesse.

There is a Country in *Affrica*, *Munst.* wherein all the Natives have pendulous *Cos-* lips, hanging down like a dogs ears, *mog.* always raw and sore; Here onely such as are handsome, are pointed at for Monsters in this Age, wherein pocke and unclean Lips are grown Epidemical, if any refrain their tongues from common sins, they alone are gazed at as strange Spectacles.

XVII.

The deepest cut.

I Beheld a Lapidary cutting a Diamond with a Diamond Hammer, and

and *Anvil* both of the same kind.

God in *Scripture* stiled his servants
his (a.) *Jewels*. His *Diamonds* they
are, but alas! rude, rough, unpolished,
without shape or fashion, as they arise
naked out of the *Bed of the Earth*, be-
fore Art hath dressed them: See how
God by rubbing one rough *Diamond*
against a other, maketh both smooth.
Barnabas afflicts *Paul*, and *Paul*
afflicts *Barnabas*, by their not falling
out, *Ierome* occasioned trouble to
Ruffinus, and *Ruffinus* to *Ierome*.

In our unnatural war, none I hope
so weak and wilfull as to deny many
good men (though misled) engaged
on both sides. O, how have they
scracht and raced, and pierced, and
bruised, and broken one another? Be-
hold Heavens hand grating one *Dia-*
mond with another; as for all those,
who uncharitably deny any good on
that party, which they dislike, such
shew themselves *Diamonds* indeed in
their hardnesse, (cruel censuring but
none in any commendable quality, in
their *Conditions*.

F Y N I S.

